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VINDICATION

OF A

S E R M O N,

ENTITLED,

B. Turner

INOCULATION

AN

INDEFENSIBLE PRACTICE.

IN WHICH

Dr. KIRKPATRICK's Arguments in Favour of the Operation, together with his and a certain Letter-writer's Objections to the *Sermon*, are distinctly consider'd and reply'd to; and the Practice demonstrated, in the amplest Manner, highly culpable in a *Moral*, extremely absurd in a *Physical* View.

By THEODORE DELAFAYE, A. M.
RECTOR of St. *Mildred's* and *All-Saints*, in the City
of CANTERBURY.

Nor love thy Life, nor hate : But what thou liv'st
Live well ; How long or short, permit to Heaven.

MILTON.

L O N D O N :

Printed for S. and E. BALLARD, at the *Blue-Ball*, in *Little-Britain*. MDCCLIV.

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INTRODUCTION.

§. I. SCARCE need I mention, that Introduction
there has appear'd in print *against*,
not in *answer* to my Sermon, a Letter
so full fraught with *invidious* reflexions and
base scurrilities, that it is not an easy matter to
separate what *regards* the subject from what is
so extremely *foreign* to it. * But I must observe,
that tho' under such high, or *low*, abuse, shall I
call it, many persons would have *despised* an at-
tack, that came so *meanly* supported, and have
afforded it *not one* moment's thought, or confi-
deration ; yet I apprehend, had I followed their
example in the *present* case, (a case of a *moral*
and very *serious* nature) the friends to virtue and
religion, whose *esteem* I shall never think *any*
condescension too *low* to deserve and secure,
wou'd have deem'd me *guilty* of a *dastardly* de-
sertion of *truth* and its *interests*, especially with
the *honest* and *artless* part of my readers ; whilst
such, as my opponent, and his *associates*, wou'd
not have fail'd to have construed my *silence* in-

A 2

to

* Dr Kirkpatrick, whose *Analysis of Inoculation* came to hand, as these sheets were transcribing for the press, tells us in a note in the preface (p. 11.) that my opponent's letter contains a *reasonable answer to my Sermon*. How reasonable, I shall leave to the reader to determine. I only observe, that I am not at all surprized, the Doctor should have discover'd his good liking of the performance, when in the *poor little* his preface sets forth relatively to me, he shews himself full as fond of *invective* and *misconstruction*, as the Letter-writer ; of which the reader shall be furnished with *pregnant* Instances in some *subsequent* Notes.

Introduet. to an *evidence*, that *every* difficulty I had started had met with its *just* refutation, so as to have left me *nothing* to say in reply.

§. 2. I take up my pen therefore, not to return *revilings* with revilings, or to dish up to the publick a course of *distasteful* and injurious *retaliations*, but to *vindicate* my Sermon *against* the many glaring *misconstructions* the Letter-writer has *stoop'd* to put *both* on my words and reasonings; and to shew *withal*, that notwithstanding *all* the *foulest* methods of debate, employ'd by my antagonist, my *subject* is still in *full* possession of *all* the force, my *former* endeavours may *seem* to have invested it with.

§. 3. Indeed *Tros Rutulusve fuero*; Be my *complexion* what it will; my *capacities* large or contracted; my *dispositions* ductile or intractable; the publick, I dare say, give themselves no manner of *concern* about such *personalities*; much less, whether the variety of *Phraseology*, I found myself obliged to make *use* of to avoid the *nauseous* repetition of the same sound, carries in it any thing *poignant* or unpleasing. 'Tis the *manner* of handling my subject, and the *conclusiveness* of my reasoning upon it, which *alone* deserves and can engage the attention of my reader; and just as *that* shall appear less or more *orderly* and *valid*, I must expect, that *both* my character and whatever I have *ventured* to advance, should proportionably *rise* or *fall* in the estimation of *fair* and unprejudic'd judges.

§. 4. Undoubtedly it matters not a straw, whether my calling Inoculation an *unsocial*

* Let. p. 3. *quackery* may, as my opponent has done*,
be

be made to *squint* a harsh look, by turning it Introduct.
out of its natural and proper position : But it is
of *high* importance to examine, whether *where* I
use this expression, I use it *properly* ; and that
is, whether I use it *after* having proved inocu-
lation *destructive to society*, and not only an un-
natural, *irregular* practice, but a practice, which
like *other* instances of *quackery*, is made to pro-
mise *more* than it *can* perform. If *these* particu-
lars are evinced in the *strictest* way of reasoning,
(as the reader, I hope, will think, when he *atten-*
tively inspects the ninth and thirteenth pages of
my Sermon) I am *justified* in the *use* of this *peri-*
phrastick description, and the *charge* is laid *truly*,
and *properly*, for all the wrath of my dear friend
the Letter-writer. *

§. 5. This short and *genuine* method of solu-
tion, pertinently adapted, will furnish my reader
with

* My reader may remember, that in a former note (§. 1.) I
charged Dr Kirkpatrick with *invective* and *misconstruction*. Of
this I shall beg leave to mention an *instance*, that the Doctor is
full as *loud*, and as *injurious* as the Letter-writer, in his *complaints*
against me on the score of the *names* given to *inoculation*. (pref.p.
16.) If the Doctor wou'd prove me to have *misnamed* the prac-
tice, in *any* place, he must shew, that what *those* epithets imply,
has not been evinc'd to *belong* to it. Till then I shall maintain,
that it is so far from a breach of *meekness*, to call things by their
proper titles, that it is *one* of duty not to do so, or to *call things*
bitter, sweet. Τα σῦκα σῦκα, τὴν σκάφην σκάφην λεγείν, is an old
avow'd rule and token of *plain* unaffected *honesty*. But to do, as the
Doctor has done ; to represent a-person, as actuated by a *blind*
intemperate zeal, as reviling his *superiors*, as meaning *personal* a-
buse, whilst he *no where* casts the least *reproach* but on *actions*,
(unless where the *injury* is gross and notorious) and he is *besides*
studious to give *solid* reason for *whatever* judgment he thinks
himself *obliged* to pass ; this, I must tell the Doctor, is to calum-
niate, Γαμβίζειν, σερνιώσαι ; is indeed a breach of *meekness* ; a
most glaring *injustice* ; an *evidence* as strong as *any*, that *truth* is
not in the *thoughts* of, or not of the *party* with those, that riot in
such *injurious* treatment.

Introduet. with a compleat answer to, and me with a solid plea for *despising* the many *four* complaints our young adventurer in *polemics* has strain'd hard, for want of *cleaner* arguments, so filthily to *belch* out against me, on the score of *this*, and *other* full as *justifiable* expressions. And as to his *honest* endeavours to set me at *variance* with the gentlemen of *his* profession, nay with the *best* and *wisest* of every rank; *these* I may treat with the same *unconcernedness*, sure that they cannot be deem'd *better* grounded. For since the gentleman confesses ^b, *Demetrius will clamour, when his craft is in danger*, I imagine, I need no *stronger* evidence than what the *letter* affords, that he, at least, and all *others*, who after *his* example, *revile* and abuse those, that think *not* as they do, may without *injury* be rank'd among the *self-interested**; not to say in a more *general* view, that

* Since the writing of this, certain things have happened, which plainly enough shew the *disinterestedness* of our operators. For, that, notwithstanding all the *entreaties* of the *principal* inhabitants of *this* city; and notwithstanding the well known *mischief* inoculation was *sure* to do to the *trade* and *well being* of the place, especially at *this* time of *extreme* want and indigence, the practice has *however* been pursued, not in the *suburbs* only, but in the very *heart* of the city; and persons *invited* into it with *that* view from *all* quarters; and actually *inoculated*, even during the frost and snow: These are facts as notorious, as they are *evidences*, no doubt, of a *generous* and *humane* disposition, (ὡς λόγος ἀπὸ φίλων.) Nor can I ascribe it to any thing *else* but to a *like* noble temper, or an *inbred* frame of mind, genteel and *equitable* beyond compare, that a certain *Physician* of this place, after being informed by me in the *politest* manner, near a *fortnight* before the time, that I could not, as he desired, *recede* from my resolution of turning my tenant out, shou'd he *presume* to take in any body with a *view* to inoculation, ventured under his *own* hand-writing to tell me, that if I shou'd think proper to attempt to remove him on that account, he hoped I wou'd not take it amiss, shou'd he be by him defended in his possession. To such lengths are things

that it is not any *greater* wonder, there should Introduct.
 be *some* such groveling *sordid* souls, mix'd
 with the noble-spirited and *generous*, than
 that there should be *dross* among the *gold*.
 And then, since the *thinking* part of man-
 kind, in this age of *equal* liberty, and *en-
 larged* erudition, are *unanimous* in maintain-
 ing the *preference* of *truth* to every other con-
 sideration ; since they allow without *reserve*,
 that persons act *agreeably* to the *reason* and the
privileges of their nature, if, when they yield to
 the *conviction* of their minds, they are careful,
 by their *open* and *candid* reasonings to evince,
 they differ only thro' *love of truth*, and not from
boyish pertness, *frothy* conceit, or *all-levelling*
 arrogance ; I may raise just hopes, that, when
 my Sermon and this Vindication of it, shall,
 upon perusal, be found *faultless* in these re-
 spects, I shall be fully cleared from those *other*
 virulent imputations the Letter-writer casts upon
 me^c, and shall not be deemed to have intend-^c Let. p. 3.
 ed to *revile* authorities, or *speak evil* of *digni-
 ties*, when by declaring their *countenance* in the
 present case *ill-judged*, I presumed to suppose,
 they were only not *infallible*. *

§. 6.

things carried by *these* gentlemen ; and so very *well* are they *dis-
 posed* to maintain the *rights*, and forward the *happiness* of their
 fellow-creatures.

Victa jacet pietas, & virgo cæde madentes,
 Ultima cœlestum, terras Astræa reliquit.—Ovid. Met. I. 149.

* As Dr. Kirkpatrick joins with the Letter-writer in charging
 me with *having taxed the conduct* of my superiors, (pref. p. 16.)
 I must recommend what I say here to the Doctor's considera-
 tion ; and must in a *particular* manner beg leave to ask the
 Doctor,

Introduct.

§. 6. Should it still cause surprise, that I should prove so *totally* insensible to the many *gross* personalities, shining *illustriously* in this and other parts of the letter ; I have only this further to say for myself ; that perhaps I might have done the reader *the pleasure* of accompanying my remarks with some *diverting* illustrations, had my opponent's *fav'rite* elegancies of stile, the *little* embellishments he chose to adorn his accusations with, been of the *kind*, that bear the *smooth* and *even* traces of the *lancet* ; but as they present us unfortunately with what is *extremely* like the *jagged* tearing of the *oyster-knife*, I have taste enough in store to suffer such *coarse* beauties to pass by unhonour'd ;
not

Doctor, whether he would think it *right* in me to accuse him of a like *reviling* of his *superiors*, because he *refuses* to admit the deaths of *noble personages* by inoculation, to be of *greater* weight in point of argument, than those of the poor ? Does *morality* imply *philosophy* less than *physick* ? Or, *does it* more than that *consider heraldry and station among its essential præcognoscenda* ? If the Doctor admits his own reasoning (*analys.* p. 210.) to be right, *in meis castris præsidisque versaris*, he must be so *just* to restore me to the *real* disposition of my mind, which is all *deference* and submission, unless where *truth* is at stake ; and then, as my coat bears it, *infima sperno*.—But with much the *same* righteous tendency the Doctor accuses me of still *greater* enormity (*pref.* p. 11, 15.) I have called inoculation a practice *big with infidelity and atheism* ; therefore truly according to me, *every one* that *has* or *does* submit to, or encourage it, is an *infidel* and an *atheist*. Is not this *excellent* reasoning ? And does not this disclose a *heart truly humane and christian* ? I should have expected from the Doctor something *more* solid than such *malevolent* misconstructions. But the Doctor is a *party-writer* ; and such we know are *obliged* among other *blessed* employments to lay *aside* their genuine *amiable* qualities, the better to go through the *dirty* task of *distorting* and *inveighing*. If the Doctor will condescend to tell me, how a *moralist* can, with any *propriety*, or with any *hopes* of success, dissuade others from an *action*, which in his *conscience* he thinks *blameable*, and on *that* account *hurtful* to their
virtue

not however without wishing them safe with Introduct.
 their genuine sisters of *Billingsgate*, where they
 will be sure to meet with entertainment *better*,
 than I can find in my heart to afford them.

Κὼ νωπος Ἐλέφας Ἰνδὸς ἐκ ἀλεγίζει.

virtue and consequent *happiness*, without *unfolding* all the hidden *immoralities* he is enabled to discover, I shall be *highly* obliged to him for the *information*; and shall not be *less* pleas'd to find it proved, that *consequences*, which to *some* appear *plainly* deducible from an action, are, tho' *not* seen, *nor* admitted of by *those*, that commit them, yet immediately *chargeable* to their account, *summum jus, summa est malitia*. The Doctor, I dare say, thinks with me, that the religious *worship* among the *Romanists* is in *many* parts stained with rank *idolatry*; and I shall not scruple to *confess*, that I have deem'd it my *duty*, as a *protestant* divine, *more* than once to lay this matter *before* my audience. But still God forbid! that the Doctor or I should entertain so *inhuman*, so *unchristian* an opinion of the members of that *communion*, as to adjudge 'em all to be *idolaters*. Such inferences belong not to *us*, but to the *great searcher of hearts*, by whose *unerring* judgment alone *men must stand or fall*. All we have to do, *where* call'd to it, is to *endeavour* to set them right, *by giving them reasons for the faith that is in us*. When this *task* is executed *with simplicity and godly sincerity*, and still our endeavours prove *unsuccessful*, we have nothing *more* left, than after the *best* pattern of *complete* charity, heartily to *pray*, that *they* that err may be *forgiven*, as *not knowing what they do*. I only just observe this *further*, that a person may *sincerely* believe and profess the *existence* of a God, and yet be no *perfect* theist. *He that cometh to God, must believe, not only that he is, but that he is a rewarder of them that diligently seek him*. And well wou'd it be for mankind to remember, *that faith, without suitable works, is vain*.

B

P A R T

PART I.

Containing the Religious and Moral
Arguments against the Practice.

SECT. I.

*Inoculation inconsistent with the Duty to the
Creator.*

PART I. §. I.
Sect. I.
§. 1, 2.

HAVING settled all *preliminaries* in the foregoing paragraphs, we may proceed to the more *important* part of our task with the greater freedom; and not without hopes, that all *unfavourable* prejudices being laid aside, the *merits* of the dispute may now be the more impartially attended to, and the reader's judgment, as I greatly wish, determined in my favour.

§. 2 It is no small encouragement to *such* hopes to observe, that the Letter-writer, tho' he *formally* undertakes^d to oppose the argument before us, and boasts^e of having shewn the *contrary* to it, does yet, at this his very *first* setting out, prove himself so *extremely* deficient in the art and *fair* rules of reasoning, as not to say one *single* syllable to the *main* point, on which the whole of this matter turns. If my reader is not *already* convinc'd of this, he *soon* will be so, when I shall have observed to him, that after reciting in the Sermon in *one* paragraph^f certain *truths* relative to the Deity, and in *another*^g the several *kinds* of practices immediately

^d Let. p 4.
^e p. 30.

^f p. 6.
^g p. 7.

ately deducible from *those* truths ; I set myself in a PART I.
Sect. I.
p. 8. *third* to shew the *flagrant* inconsistency of inoculation with *those* rules of duty, by declaring at *large* the fundry *immoralities* evidently *wrapt* up in that device, *peculiarly* and *expressly* as being UNNATURAL. For according to this *real* state of the case, ought not the Letter-writer to have exerted every *power* of his, and to have applied every *kind* of observation he could recollect, in order to prove the operation to have been in *this* particular misrepresented ? Undoubtedly he ought. For this having been *clearly* made out, and the practice shewn to be not unnatural, but *natural* ; all the *imputations* I had charged upon our *compliance* with it, and all their *inconsistency* with our *duty* to the Creator, had all been involved in *one* common ruin. But of such *just* and pertinent opposition we meet with not the *least* footsteps in this place. On the contrary, my antagonist, regardless of this most *material* circumstance, without *proof* or *pretence*, takes it for granted, that inoculation is a *natural* practice, and then very learnedly, and no doubt very *deeply*, entertains us¹ with an *elaborate*, but in the present case¹ p. 5, 6. an *unnecessary* discourse on the *lawfulness* of using natural means, when wanted, though they should *casually* happen not to answer our expectations. Which is just as *conclusive*, as if I was to argue, that because we may *without* breach of *duty* have recourse to a vomit, or any *other* adviseable expedient to *expel* the poison we have *unknowingly* swallowed, we may therefore as *innocently* take *down* a dose of arsenick, if we shou'd fancy to remove our *dread* of evils by this *decisive* remedy *rather* than any *other*. Where things are *coincident* with, or in *no* respect *contrary* to the laws of nature, they are by the very terms *natural* and *lawful* ; where they are *otherwise*, they are strictly *against* nature and law.

PART I. §. 3. Founded on so *evident* a fact, it cannot be
 Sect. I. deem'd too sanguine to declare, that for all the
 §. 3, 4, 5. Letter-writer's *pretended*, but *evasive* answer, the argument stands *just* as it did, and as I expect it *ever* will do. Nor cou'd it deserve censure, were we for want of having had *proper* work cut out for us here, to quit at once this head of enquiry, and pass on to another. However, as I did not undertake this Vindication from a view of obtaining *conquest* over my antagonist (a thing too trivial, as well as too easy to be strove for, Ἀετὸν κορώνη ἐρεσκελεῖ,) but from a more *valuable* intention of setting *right* and *further* informing those that are *disposed* to be so; it will be *consistent* with my design to try by some *additional* hints to convince my reader, *that inoculation really is the UNNATURAL practice we have declared it to be*; and after that to offer some *necessary* remarks on the Letter-writer's *unfair* and *unjust* proceedings in this place.

§. 4. It will be, I suppose, very *readily* granted, that, as the nature of a *discourse*, delivered before a *mixt* audience, will not admit of being every where as *particular*, as some might wish; and there are besides *some* subjects, that do not even require *such* preciseness; we ought not to be *suspected* of having used *brevity*, for want of *better* support, when of the *unnaturalness* of inoculation we contented ourselves to say no more^k, than that it was *plainly* so. It was imagin'd, an intimation of *this* kind to persons *used* to thinking, was in the case *sufficient* to convince them of the *conclusiveness* of all that was built upon it; whilst others could not but infer, that scarce wou'd any of but *common* honesty or understanding venture to put *both* to such imminent hazard, had not the *assign'd* foundation of the whole been *solid*, and unmoveable.

§. 5. Be that as it will, that inoculation really is the *unnatural* practice, we have asserted it to be,
 will

* p. 8.

will no longer be deem'd a *problem*, but an undoubted *truth*, if we consider *on one hand*, that so far as I have had an opportunity of observing, no *one* advocate for this device has yet produced any thing that may be thought to have proved the *contrary*. It has indeed been called a *preventive* method ; and it has been besides *compared* to some approved *physical* expedients ; in both ways to persuade us, the attempt is *countenanc'd* by something *natural*. But, if I mistake not, these are no better than *pretences*, and seemingly *unfair* ones too. *Preventive* methods, it is certain, are *always* understood to aim at a *security*, either against the *approach* of a disease, or against the bad *effects* of it, when operating : And how the *insertion* of a *poisonous* matter, by which it is *confessedly* intended to bring on a *distemper*, and with it a *fever*, in its *latent*, but most *hazardous* and *fatal* circumstances, *beyond* the power of this remedy, can, notwithstanding *such* notorious *discrepancy*, be rank'd among *preventives*, will, I doubt, require a *stretch* of thought to apprehend, as *unnatural* as the device. And then in respect to the *physical expedients*, with which inoculation has been *compared*¹, these, I believe, must be allow'd to afford *no better* ground for the *inference* propos'd to be drawn from them. For, to confine ourselves to a *fav'rite* instance, *where* lies the *similitude* between *raising* a fit of the gout, and *communicating* the small-pox by inoculation ? Is the fit brought on by the *injection* of the *gouty* matter ? No. Do the *physical* means that are employed really *raise the fit*, by putting the matter in motion ; or are they design'd on the contrary to *collect* and *fix* it, when *already* moved, and *ominously* wand'ring ? The latter undoubtedly. And is this expedient *ever* made use of, whilst the *seeds* of the disorder continue *unactive* and *harmless*, and not when the patient *actually* labours under *complaints*,
that

PART I.
Sect. I.

¹ See more
below, §.
11, 20.

PART I. that give room to look upon this treacherous *inmate*
 Sect. I. as the *sole* and *proper* cause of them? The latter,
 §. 6. again. How then compare *this* method of practice to *inoculation*, in which *matter* of the *same* nature with the *seeds* of the disease, and the *sole* productive cause of it is *inserted*; with the *avow'd* intent of *causing* a ferment, where *none* is, and *none* may ever be, and at a *time*, when, so far as can be judged, every thing is *rightly* constituted, and no *cause*, or at least no *remediable* one, near for apprehending any the *least* degree of *danger*? It shou'd seem circumstances cou'd not well be more *opposite* than these; nor consequently any plea *less* solid, than what *such* comparisons afford. And yet, I believe, it is *all* the attentive enquirer will meet with to *persuade* him, he is not acting *unnaturally*, when he submits to the operation. One wou'd think therefore, *this* was *enough*, if not to *evince*, yet to *raise suspicion*, there was something of *truth* in the objection, we urge, and something accordingly well *worth* clearing up by *more* conclusive reasonings, than have been offered *hitherto*, considering the very *important* consequences to which it *inevitably* leads, if suffer'd to *continue* as it is.

§. 6. We cannot but be allow'd to have the *greater* reason for insisting upon such *clear* and *positive* evidence, when we observe *on* the *other hand*, how greatly *inconsistent* the practice of inoculation is with *the establish'd course and laws of nature*. In my Sermon, and in *this* Vindication of it, the reader may meet under each distinct *head* of man's duty with very *many* instances of *such* its contrariety. These I shall not *here* repeat; but point to some *others*, which seem still more *precisely* and *directly* to shew this. Thus it is *one* of the *plainest* regulations of that kind, that every agent should act with *peculiar regard*, as well to the rank he holds in the *subordinate chain of beings*, as to the reach and in-

tention

ention of the several powers he has been entrusted PART I.
Sect. I.
with. It is another not less evident rule, that all
things that surround us should be treated according to
their innate properties and tendencies. It is a still
further establishment, that all diseases should serve
for the support of virtue, and the consequent certain
procurement of man's happiness, whether connected im-
mediately with his moral conduct, or incidently effected
by divine dispensation. In fine, it is an uncontrover-
tible prescription, that the cure of distempers, with
the removal of their consequences, shou'd be brought a-
bout by means in their material constituents, (where
such are used) and in their operation, and end totally
different from and directly opposite to the evils to be
removed. But now, who sees not with half an eye,
that inoculation is absolutely incompatible with every
one of these divine appointments ? Most certainly
man cannot be said to act in character, in his pro-
per place, agreeably to the intentions and limitations
of his privileges, when in compliance with nothing
better than his mere will and humour he assumes by
this practice the power of disposing of his own body
and life, and of those of others, without the least
regard to the propriety and consequences of his do-
ings ; in both ways presumptuously exalting himself
from his low, dependent, weak, and finite condition
of a creature, into the high and undivided dignity of
the supreme, perfect, all-knowing Creator. As plain
is it, that when he ventures to insert into his body
a matter indisputably infectious, a matter tending di-
rectly to raise a wonderful ebullition throughout his
fluids, a matter acting so variously and so uncertain-
ly, as to create a manifest hazard of many signal
advantages, and among others of life itself ; and all
this with the intent to secure that life, and to pre-
vent those evils ; he proceeds not only in a continual
round of contradictions, and unreasonable expecta-
tions, but in direct opposition to the nature and pro-
perties

PART I. *perties* of the *very* thing he *so* uses. If after this
 Sect. I. it is allow'd^m, that *diseases* have been appointed to
^m See below, P. II. become the bitter *fruits* of human *presumption*, in
 Sect. II. direct *support* of virtue, and mens consequent happi-
 §. 10. nefs, is it consistent with *this*, and our innate dread
 and *abhorrence* of these *awful sanctions* of the *divine*
law, to presume, however by a *voluntary* and *wan-*
ton exercise of our freedom, to *bring* on any of
 them without the *least* regard to their original *in-*
tendment and *consequences*, and without knowing *how*
far, or whether ever deserved, or *serviceable* ; and
 to pretend under *such* our invincible ignorance, to
 determine besides the time *when*, and the *manner*
 in which they shall most *properly* affect us ? Finally,
 as it is confirm'd by a *long*, *repeated*, *unvaried* ex-
 perience, that *all* diseases whatever are cured by
means, when material, composed of *ingredients*, not
 only *different* in *themselves*, but different too in their
effects, and in their *end*, from *those* that *cause* the
 disorders, it can require no stretch of thought to
 perceive how extraordinarily *unnatural* inoculation
 is, when, if it can plead any *peculiar* merit, it must
 pretend to *cure* the *loathed* disease by the *very* dis-
 ease. *

§. 7.

* The absurdity I charge here on inoculation, is so *self-evi-*
dent, that Dr. Kirkpatrick (pref. p. 21.) not only *adopts* it, but
 deems it an *argument* of the *divine* original of the practice. His
 words are too *remarkable* not to be recited. *The common and*
rational purpose of *medicine*, was to *mitigate* and *subdue* dis-
eases by a *judicious subcontrariety* of remedies to the nature of their
causes. And *those* who have done otherwise, have generally done
mischiefs. But till I heard of inoculation, I never heard, read, nor
 could have supposed, that a *direct* application of the contagious
 cause of a disease to the blood it particularly infects, was the *very*
surest prevention of its mortal effects.—We shall run little hazard
 of misapplying Scripture, if we say, after reflecting on this *effect-*
ual, most *salutary*, and *paradoxical* coalition of the cause and its
cure ; His ways are not like our ways ; and then conclude, with
 the Psalmist ; *This is the Lord's doing*, and it is *marvellous* in our
 eyes.—That the Doctor and others may be capable of thinking
 on this wise ; that they may believe, that the *salutary conse-*
quences

§. 7. Had the Letter-writer attended with *be-* PART I.
Sect. I.
§. 7.
coming care to *this* very material circumstance, per-
 haps it had lower'd a little his *overfond* opinion of
 inoculation ; or at least it had guarded him *effectually*,
 not only against the *evasive* way of reasoning,
 he has employ'd, and was taken notice of beforeⁿ, §. 2.
 but against that *muddle* and confusion, into which
 his neglect of *cool* reflection has almost *inevitably*
 thrown him. I must call it an effect of *inconsiderate*
 and indistinct perception to propose to enquire in
this place, as my opponent has done^o, *whether it is* Let. p. 6.
lawful to bring on a disease purposely and with design.
 Ἐπὶ τῶν ἐλαιῶν φέρεται. The proper question be-
 fore us is, *whether the practice is natural or unnatu-*
ral. This is the *point* to be previously determin'd ;
 not only, as my argument is *entirely* founded upon
 it, but as it is very evident besides, that *this* cir-
 cumstance being *once* decided, the *lawfulness* or
unlawfulness of the operation will as a proper *con-*
sequence immediately follow. And when we ob-
 serve, that ever in the holy scriptures we find it
 mark'd as an *aggravation* of a *particular* crime, that
 C it

quences of inoculation have demonstrated of it, what was fabled of
the spear of Achilles, that it cures the wounds it inflicts (Anal. p.
 103.) And that they ought to be *suffered* to enjoy their opinion,
 without *personal* censure ; all this I *readily* agree to. But then
 I hope it will be allow'd *others* to dissent from 'em with *equal*
 liberty, and without *malevolous* imputations. To ascribe *contra-*
dictions to the Deity, not only in *opposition* to the *intrinsic* recti-
 tude of his nature, but to the constant *consistency* of all his *visi-*
ble operations ; this is what men of *thought* and *reflexion* will
 ever find *hard* to digest. And if *once* contradictions shall be
 maintain'd *capable* of subsisting, and when urged *against* any kind
 of practice, shall be thought *not* to overturn it ; most persons, I
 believe, will be of opinion, that *all* further *argument* and *de-*
bate on *any* subject is at an *end*, and the world set *free* from every
restraint, reason or any *other* principle now lays on *human* action.
 A *desperate* shift this ; and no very favourable *indication* of
 truth. *Res ad triarios rediit.*

PART I. it is acting *against nature*; or if in a still more ge-
 Sect. I. neral view we consider, that our *reason* and *faith*
 §. 8. join to inform us, that whoever does in *any way*
 oppose the *establishments* of nature, opposes the *ordi-*
nances of the great Author of nature, and so be-
 comes *guilty* of an *insurrection* against his governor
 and judge (an *insurrection criminal* in proportion to
 the degree of *temptation* on one hand, and *wilful-*
ness on the other) it must convince us, that it is
 quite *vain* and *useless* to enquire after the *lawful-*
ness of any action, and of inoculation in *particular*,
 till it is shewn by *fair* reasoning and argument,
 that it is not, as we deem it, an *unnatural* practice.

§. 8. However, since the Letter-writer has brought
 us into this *by way*^p, it is but *fair* to follow him,
 and see in *what* manner he attempts to get through
 it. He tells us^q, and gives it as a *deep* thought of
 his, that, since as no one will ever undertake to
 prove the *use* of a vomit, venesection, and so on,
unlawful, when *properly* recommended, tho' *these*
 means have *sometimes* been followed with very *fatal*
 consequences, it is *equally* ill-grounded to look up-
 on inoculation as *unlawful*, considering what an ex-
 act *parallelism* subsists between *that* operation and
 the *case* here stated. But when the gentleman said
 this, had he forgot the *task* he *set* out with, and
 proposed to *prove*? Does he not in *express* terms
 undertake to shew, that *bringing on a disease pur-*
posely, and with design, on a person before in health,
is lawful? And is the *case* he states really *parallel*
 to this? Do we *purposely* or *with design* bring on
 those *fatal* consequences, which he himself confes-
 ses only *sometimes* attend the use of physical means?
 Wou'd we *use* them; or cou'd any physician be
 said to prescribe them *properly*, if *this* effect was
foreseen or apprehended? Nay, do *these* means in
 their *own* nature and operation really *tend* to such
fatality, when by the very *terms* it is allow'd, that
 it

it is only *sometimes* this circumstance takes place ; and when it must be granted besides, that were this effect *constant*, they neither cou'd nor wou'd be used as *means of health* ? Where then lies the *parallelism* between these two sorts of expedients ? or how does it follow, that because it is *lawful* to use means, *unnaturally, indirectly, incidentally, unknowingly, undesignedly* hurtful, it is therefore *equally* lawful to employ a mean *naturally, directly, constantly, knowingly, designedly* productive of evils of *various* sorts and degrees ? For my part, I cannot conceive a wider *distance*, or more direct *opposition* between any *two* things, than what is discernible here. Δὲς διὰ πᾶσων.

PART I.
Sect. I.
§. 9, 10.

§. 9. Besides, how comes my opponent to *compare* the case of persons *bringing on* an infection (the thing to be proved *lawful*) with *that* of others using means to *prevent* a like infection, or to *cure* it, when *involuntarily* and *undesignedly* affected by it ? He speaks expressly of *times of general contagion*, and of *expedients to lessen the malignity of it*. But if we suppose persons at *such junctures* to use *such* means by way of *guard* against the infection, is not their conduct the *reverse* of those, who by *inoculation bring on* an infection ? Or if they have recourse to *such* expedients by way of *cure*, are they not then actually *distemper'd*, and no more in the *case* of persons about *to be infected*, who are supposed in *health* ? How then compare such *direct* opposites ? and how prove, that because it is *just* and *prudent* in times of contagion to endeavour, tho' *unsuccessfully*, to *prevent* or to *cure* the dreaded evil, it is in *like manner* *lawful purposely* and *with design* to *bring on an infection* ?

§. 10. Again, with what *consistency* does the Letter-writer speak here of *ills*, which we cou'd *wish*, but have not *always* in our power to *prevent*, and to which we are at the time *necessitated*

PART I. to expose ourselves, or suffer worse; and then
 Sect. I. compare *such* ills with *those*, which we *designedly* bring upon ourselves, when we might have kept them at a *distance*? In times of *general* contagion, no one has reason to fancy he should *escape* it; every one to *fear*, it may prove his *destruction*. In *such* case therefore it is not only *reasonable*, but *necessary*, that we shou'd make use of *such* means, as shall be deem'd most *proper* for our *security*. If those means shou'd be observed in a very *few* instances not to answer the *purpose*, nay, *perhaps* unhappily to *conspire* to render the evil *worse*, (which the great *Sydenham* experienc'd in his method of cure for the plague) yet, as in a far *greater* number of instances *those same* means are found to *succeed*, and no one therefore can make more of *this* unfavourable circumstance *occasionally* attending them, than that they may *chance* to miscarry, (which, in short, is the case of *all* physical means) this must be consider'd as no way *counterbalancing* the absolute *certainty* of destruction, or the highest *improbability* of *saving* our lives without them. Here then is a *positive* reason for the *use* of these means, notwithstanding their *uncertainty*; and a direct *argument* for complying with the *grand* law of our nature, the law of *self-preservation*. But can the *same* be said of inoculation; that practice, *whereby* we *purposely* and *with design* bring a disease upon ourselves, when in health? I think not. For if inoculation be undergone at a *time*, when the distemper *rages*, are we not as safe *without*, as *with* it? Is there not *time*; are there not *means* required to *prepare* persons for the operation? And may not the *same* time be improved, and the *same* means used as *guards* against the *natural*, as well as the *artificial* infection? Where then is the *necessity*, the absolute, the *indispensable necessity*, as in the *former* case, of submitting

ting to *this* expedient? There can be *none*; and PART I.
Sect. I.
still *less*, if persons have been studious by *regular*
and *sober* lives to prevent the *encrease* of the *fuel*
within them. But suppose the operation recom-
mended, when there are no *proofs* of the disorder
prevailing *in* or *near* the place, where we are; can
it be said that our *danger* is at *hand*; that it is
operating; that it makes its *approach* towards us;
that it will *certainly* affect us; that if it affects us,
we are *lost*; that a *prudent* and *regular* conduct are
no *preservatives*; that the *art* of man, and the in-
cessant *endeavours* and daily *discoveries* of the *skil-*
ful will not furnish us with any thing capable of
relieving us under the disorder; in short, *that there*
is no way left to escape the disaster but by inoculation?
Surely no one will venture to go this *length*, who
is not careless of his reputation: And if thus much
cannot be pleaded in *favour* of the practice, there
is an *end* of its *necessity*. Is it then *just* to compare
expedients *absolutely*, *indispensably*, *necessary* to be
submitted to, as are *those* mentioned in the *former*
case, with an operation, of which *nothing* like it
can be affirmed? And can we pretend to infer,
that, because it is *lawful* to use the *former* by rea-
son of their *necessity*, it is *equally* lawful to use the
other, where there is *no such* necessity? Nothing, it
shou'd seem, cou'd well be more *contradictious*.
And therefore if any *man's* reason tells him, that Let. p. 7.
inoculation is an *useful*, *eligible* expedient, we are au-
thorised to say, that it tells him *wrong*; that his
reason is *clouded* or *partial*; that it is not *abstracted*
reason can inform him thus; no not even his *pri-*
ivate reason, exerted according to the *extent* of his
abilities; and consequently, that if he follows no
better a guide, he can be deem'd directed by *no-*
thing but his *will* and *humour*; and if by *this*, then
he sets up for *independency*; counteracts the *esta-*
blishment of nature; *insults* the Creator; and so
throws

PART I. throws himself into a *state*, which being full of
Sect. I. *presumption and rebellion*, cannot be *guiltless*.

§. 11, 12. §. 11. Accordingly I cannot see, that the LAW-
FULNESS of *bringing on a disease* can be supported
in the *way* the Letter-writer has attempted to do
it in: And as for that *other* plea, which has been
urged by *some* to the same purpose, that namely
of *physical means producing in reality little more, than*
one distemper to alleviate or remove another; this,
tho' more *plausible*, and not contradictory as the
former, seems however not to be *better grounded*.
For are we certain, that those disagreeable *effects*
or *sensations*, which *sometimes* attend the use of
physick, are to be charged to *its* account, and not
to that of *other* causes? And are those *effects* and
the *cause* (that is, the physick) which *occasions* them,
like *those* observable in *distempers*, to be removed
and counteracted *again and again*, and so on to
eternity? If *not*, how can it with any *propriety* be
said, that *physical means bring on distempers*? And
how compare them even in *that* light with inocu-
lation; in which we subject ourselves to a *known*,
not an *accidental* indisposition, *wilfully and with-*
out necessity? These things, it shou'd seem, were
not compatible; and therefore the *conclusions* intend-
ed to be built upon them, *not valid*.

§. 12. Things being *thus* constituted, I cannot
forbear saying, that after such clear proofs of the
inconclusiveness of the Letter-writer's observations;
and after such *other* evidences of the *unnaturalness*
of inoculation, as have been alledged before*,
there can be no reason to apprehend, any *serious,*
attentive person shou'd be inclined to think with
* Let. p. 7. my opponent†, that inoculation, (tho' *unnatural,*
and therefore *counter* to the will and intentions of
the Creator) is yet *no more* *favouring of atheism,*
than the taking of bark, in order to cure an ague;
when *that* medicinal expedient is known and al-
low'd

low'd to be a *natural* mean, provided in *mercy* for our *benefit*; tending *directly* to a *salutary end*; beneficial often, when *all* others fail; used in *conformity* to the principles of our nature: In short, a *mean*, which, where *needful* and *properly* administered, cannot be neglected *without* breach of duty. Surely these things are too *plainly*, too *widely* discrepant, to *impose* upon any understanding, that is not already *prepared* to be imposed upon by the lowest *drollery*. But then there are some *other* particulars, the Letter-writer has thought proper to assert *relatively* to the present argument, which, if suffered to go by *unnoticed* and *unanswered*, might chance to *mislead* inattentive observers into opinions manifestly tending to the *injury* of my character and reputation. These therefore I must entreat my reader to permit me to *answer* to, before I proceed any further.

§. 13. One of them represents a *matter*, which, whatever *surprise* it may occasion, is however what my opponent *scruples* not most *roundly*, and without the *least* hesitation, to lay to my charge^v, even^v p. 5. that, *according to my manner of reasoning, it is to no purpose to call in the assistance of man in any disease; and all use of medicine becomes not only needless, but highly impious*. This is a home thrust. But let us see, from what part of my argument these *unrectified* spirits of stupidity have been so *readily* extracted. It seems I have averr'd in my Sermon^u,^u p. 7. that *we shou'd freely resign ourselves and all our concerns to the Almighty's certain and better care*; and if this is *literally* understood, says my able disputant, then all I stand charged with above, follows by *inevitable* consequence. I have given my reader in the *foregoing* paragraphs *several* instances of my friend's *evasive* way of reasoning, or saying *nothing* to the purpose. I think, I shall *now* be able to furnish out a *proof*, and I believe, almost
an

PART I. an *unparallel'd* one, of his *unconscionable* method of
 Sect. I. *misconstruing* my words and reasoning. I ask no
other favour of my reader, than that he wou'd take
 the *pains* to look into my Sermon at the *place*
 just now cited ; and there he will find the *proposi-*
tion appeal'd to by my accuser, *preceded* by ano-
 ther, and *followed* by three more, *each one* rising
 above the *other* in a due *climax*, and *all* of them,
 like so many *lines* drawn from *different points* of
 the circumference, meeting in *one common* center,
 the duty namely of man, amidst the changes and
 chances of this present life. Ought not then a
candid reasoner, before he vented his *first* thoughts,
 to have consider'd, whether, if *one* out of *five*
 propositions, might, when *separately* consider'd,
 admit to be *tortur'd* into so *absurd* a sense, as has
 been *forced* from it, the other *four* did not contain
 something, that was either *not* reconcileable, or
 directly *opposite* to it ? And ought he not at the
 same time to have observed (what is very *visible*
 from the *Italicks* used in the sentence, he so *un-*
justifiably abuses) that I cou'd mean no more here,
 than to say, that we shou'd *freely*, that is, *with*
the full consent of our reason and will, submit to our
 Great Creator ; as I had observed in the maxim
preceding it, that we shou'd do this *with all humi-*
lity. But *then* my opponent had had *nothing* to
 say. And certainly he thought it a *crime*, to suf-
 fer an *argument* of mine, by him evidently *unan-*
swerable, to pass by, without a *shew*, at least of
 his *disapprobation*, however *impotent*. To be plain
 and short, when among the propositions I here
 treat of, I infer in *one* of them, *that men ought to*
follow the course, God has originally establisht, or
incidentally points out to their goings ; and in another,
that we ought to make all suitable improvements of the
divine dispensations ; words cannot well, I think,
 plead more *clearly* for the admission of *physical*
 means

means in all *needful* cases ; as those *means* make PART I.
Sect. I.
§. 14, 15.
part of the *establisht* order of things, and the
 right *use* of them, *part* of the *improvement*, ex-
 pected from us under our *present* circumstances.

§. 14. The *other* particular, which I must beg
 leave to *trouble* my reader with, tho' it occurs not
 under *this head* of argument, where it *ought* to
 have been mentioned, but toward the *close* of the
 Letter^w, that the reader, no doubt, might be the P. 31.
better able to *judge* of it. This particular relates
 to a *contradiction* I am charged with, in maintain-
 ing in my Sermon^x, *that inoculation is an audacious* P. 8.
attempt to take ourselves out of the hands of Almighty
God ; and yet declaring *afterwards*^y, that God ex- P. 23.
pects we shou'd employ in time, and with due care,
the various means by Him provided for our security.
 Had I in any *part* of my Sermon admitted inocu-
 lation to be *a means provided by Providence for our*
security, my representing it, as *inconsistent* with our
duty to our Creator ; a running counter to his laws
 and *intentions* ; wou'd then have appear'd the *ab-*
surdity charged upon me. But when the Letter-
 writer *dares* not deny, that I do *every where* argue
against inoculation, as *being no means instituted by*
Providence for our security, but on the contrary,
an human invention, directly opposite to the visible
known will of God ; I want *words* to express, and
 a *heart* bad enough to feel, the full *extent* of that
virulence, my antagonist has not *blush'd* to disclose
 in this accusation of his.

§. 15. In truth, these *accusations* appear, upon
 inspection, so *glaringly* ill-grounded, that I might
 well be judged *injurious* to my reader, did I not
 rest *assured* of his *clearing* me in this respect. Nay,
 I hope, I may, without breach of *modesty*, flatter
 myself with the *further* thought of his being now
 disposed to admit at least *thus much* ; that when I
 asserted inoculation to be an *unnatural* practice,

PART I. and founded on *that* principle the *immorality* of it,
 Sect. I. I did not advance, what I had *no reason* for, or
 what may not with the *greatest* degree of *probability* be predicated of it. But this is not yet *security* enough against deception. There are *pretences* abroad ; there is *one* above all *others*, of great *estimation* with some, and *continually* made use of, which, was it admitted as *valid*, cou'd not fail to *weaken* every thing *hitherto* advanced, and render *all* our endeavours *fruitless*. It is that which represents inoculation, as *a means kindly vouchsafed by the good Providence of God to secure the lives of many* *. And tho' it might be thought

I

* Since Dr. Kirkpatrick most certainly *perused* my Sermon, and cou'd not but see *particularly*, that I spent near *two* pages in *refuting* this conceit ; had I not *reason* to expect, that *something* shou'd have been said to the *difficulties* I had moved ? But nothing of *this* sort occurs in the Doctor's preface ; nothing more *particular*, than a *re-assertion* (p. 12.) that inoculation is *a method discover'd by Providence, for a much more general preservation from the mortality of the Small-pox, than mere art ever did, or probably ever will effect in that, or in any other disease of equal fatality*. And yet, at *first* setting out, the Doctor promised to expose *the futility and impertinence* of my arguments among others. (p. 11.) How this is to be *reconciled*, I shall leave the Doctor to tell us, but *without* invective, if he chuses to act the *part* of a gentleman and philosopher :

Βέλτερον αὐτ' ἔριδι ζυγελαυνέμεν, ὅτ' ἰ τὰ κίχισα
 ἔϊδομεν, ὅππότερ' αὖ καὶ Ὀλύμπῳ ἔϊκ' ὀρέξῃ. (Hom. Il. χ.)

And when the Doctor's hand is in, he will do *well* to shew, that because the *old woman* at *Constantinople*, from whom we borrowed this *precious* invention, cou'd not, or perhaps *wou'd* not (*Graciæ mendax*) tell, *whence* she had it ; and the *device* is not yet traced up to its *Original*, (tho' from some accounts in the Royal Transactions it seems to have been a *boyish play* in *Wales* for a considerable time) it follows hence, that it must have been *taught* mankind by *Providence* itself. For was *this* argument admitted as *valid*, without *further* support, I doubt *Providence* would be made *answerable* for many *devices*, which it *never* intended shou'd have prevailed in the world. Who can

tell

I had said *enough* in my Sermon ^z, to convince any *attentive* person, that inoculation, consider'd in its *strict* sense of *an insertion of variolous matter*, cou'd ^z not *possibly* be admitted to be what *this* pretence makes it : Yet, so it is, that the Letter-writer has used *all* his *art* to *perplex* and *confound*, in hopes thereby to *invalidate* what to me appears, *above all other points, not capable of contradiction*. I must therefore beg my reader's *patience*, whilst I take here a particular *review* of this matter ; not doubting in the least, but that, when we shall have *dispassionately* attended to the *circumstances* of the case, he will be furnished with still *further* motives, and very *cogent* ones too, *firmly* to believe, *that inoculation is in very truth inconsistent with our duty to the Creator*.

§. 16. The reader, I dare say, *already* understands, and if he looks into my Sermon at the place above cited, will find, the *matter* now *before* us to be an *objection* to the religious argument, I had been *all along* endeavouring to support. If then I cou'd not carry on my *defence*, or refute *this* objection, without taking a *nearer* view of the *constituents* of inoculation ; and so was forced into some *physical* remarks ; does this prove, that I had *quitted the religious*, and was *ent'ring* upon a *fresh* and a *physical* argument ? Nothing less. And yet the Letter-writer, in the *face* of the *whole* world, and when every one cou'd *collate* the Sermon with what he advanced, *durst* to aver in manner following ^a ; *But apprehensive of the insufficiency of your* ^z p. 7.

D 2

argu-

tell the precise *authors* of a thousand fooleries, that have infested *religion* and *morality*, as well as *arts* and *sciences*, ever since the *heart of man* was set to do evil ? And shall we for want of *information* herein cry out a God ; a Providence ; Deus ! en Deus ! — Nugæ nugacissimæ.—The most I can say is, that like the τῶν Ἀθηναίων δυσβουλία, this inoculation has proved to some, a *fortunata stultitia*.

PART I. arguments, to retard the advancement of inoculation
 Sect. I. consider'd in a religious view, you venture to attack it
 §. 17. in a physical one. This is such a *stretch* of temerity, such an *encroachment* upon plain truth ; that I can account for it no other way, than by *surmising*, that the Letter-writer wanted to get *rid* of an argument, which he found, he could not reply to ; and wish'd at the same time to have the reader forget it as soon as possible ; that so he might have a chance to make a more easy prey of him. I call this a *surmise* ; but in truth 'tis more than that ; since the Letter-writer has not only neglected to answer to whatever of a religious cast my refutation in this place contains ; but has besides, with great dexterity, shuffled my second and third arguments (drawn from the nature of our duty both to our fellow-creatures and ourselves) out of their proper places to the close of his performance, and brought into their room every thing of a physical nature, that makes the conclusion of my discourse. This may be cunning in the gentleman ; but I can assure him, it shall not serve his purpose. Sensible of the truth of the old maxim, that a threefold cord is not easily broken ; I think myself in possession of an advantage, and a great one too, from a full and a joint view of the inconsistency of inoculation with the three grand heads of man's duty ; and I am not complaisant enough to resign my privilege to answer the ends of error. The gentleman must therefore expect to be brought to my terms ; and if he loses any thing by it, it is not my fault.

§. 17. In the mean while, all this is but preliminary ; of no more consequence to the cause in hand, than those high-wrought compliments with which the Letter-writer has done me the favour to accompany his remarks. I shall therefore pass on to the subject itself, by reminding my reader, that when

now before us (that namely, of *inoculation being a* PART I.
Sect. 1.
§. 18.
means kindly vouchsafed by Providence for our security)

I argued in the *first* place from the nature of God, with whose *infinite wisdom, and uniform, steady way of acting*, I thought it *inconsistent* to suppose, that He shou'd form a *system of matter*, the variolous, namely, with *such* qualities, as might serve the *wise ends* of his moral government, and yet endue it at the *same* time with *properties*, that shou'd be *able to defeat* his merciful intentions. This, upon serious recollection, must be own'd a circumstance, that well deserved a *particular* consideration. But my friend the Letter-writer having resolved to rid himself of all these *troublesome* religious observations, with which the practice of inoculation may be *stabb'd* to the quick, is *wisely* silent here, as he is on *ev'ry* occasion, where he meets with what he *cannot* reply to. This management is not indeed inconsistent with *prudence*, but it clashes with what is *due* to the publick, who, when a disputant steps forth to set them *right* in any matter, expect *every* difficulty urged, to be *spoke* to, or own'd *unanswerable*. My opponent therefore must excuse me, if I presume to lay to his charge this instance of *unfair* debate ; nor that only ; but avail myself of his *silence* as a *concession*, that inoculation cannot be a *means of God's appointment for the security of mens lives*, since it wou'd fix on the Deity *want* of wisdom and *inconsistency* of action, and so in *one* word *Ungod* him.

§. 18. I argue in the *next* place, that the point under consideration cannot be true, because it *clashes with many natural laws* relative to the agent, the object, the action. I did not indeed urge *this* in my Sermon ; as in *such* compositions it is prudent to *select* ; but I urge it *now*, and think it an *argument* of great *strength*, since it is not *conceivable*, without admitting very *gross* and *injurious* absurdities,

PART I. ties, that the Deity shou'd, *by appointing inoculation*
 Sect. I. *for a means of security*, directly *counteract* his own
 §. 19. most *sacred* laws and regulations. I own indeed,
 that such *laws* shou'd be *indicated*, and proved *re-*
ally inconsistent in the respects abovementioned,
 in order to make the inference *just*. But, I hope,
 that having attempted to do *this* under each *head*
 of duty, by a particular *recital* of those laws which
 inoculation *counteracts*^c; and overabundantly in
^c See the *some of the preceding* paragraphs^d; in every way
 Sermon, without any *conscious* art or defect, I may be al-
 P. 7, 12, low'd to advance at least *thus much*, that if others
 16. see *this* circumstance as *plainly* as I do, inoculation
^d §. 5, 6. cannot *possibly* be *a providential means of security*.

§. 19. This is still *further* evident from the *old*
establish'd maxim, that nature or *Providence* *does*
nothing in vain. For *vain* and *useless* must inocula-
 tion appear, if we will *carefully* inspect the *nature*
 of the *disease*, it *vainly* pretends to *cure*; and at-
 tend, as we ought, to the *merciful provisions* the
 Almighty has *vouchsafed* us, to temper this his
awful visitation with, *where* he thinks *not* proper
 to *suspend* or *counteract* them. Such a *provision*
 most *jurely* is, as I *already* have observed it in my
 Sermon^e; that the good and wise Creator has
 thought proper to *confine* the malignity of this
 §. 27. distemper to a certain *number of days*, before it
 shou'd make its *appearance*, and to some *more* be-
 fore it shou'd have its full *scope*; this being *evi-*
dently intended to give men room to *guard* against
 its *various* mischievous effects. It is *another*, not
less *merciful appointment* of our Heavenly Father,
 so to order the *nature* of this *malady*, that it shou'd
 by certain *known signs and prognosticks* (such as are
 the *pains of the head and back, flushings, reachings,*
convulsions, and so on) give us ample *notice* of its
approach from the *first*; and by certain *further in-*
dications at its *eruption*, (such as is, among others,

the nature and quantity of the pustules in the face) PART I.
 inform us of the *virulence* or *mildness* of the en- Sect. I.
 fusing disorder; this being again manifestly *design'd*
 to call forth all our *care* and *attention* not only,
 but to furnish us *besides* with an *unerring* rule
 whereby to direct our *shallow halting judgments*,
 either in *counteracting* or *encouraging* the *latent* ope-
 rations of this *mysterious* disease. In fine, if the
 Almighty has in *these* instances most *mercifully* pro-
 vided for the *probable*, not certain *security* of some
 of the race of men; he has still *more effectually*
 done this, by the *actual* grant of many well-known
 and experienced *anti-inflammatory cooling medicines*,
 in opposition to *one* extreme of the disease, and of
many cheering, invigorating, heart-warming cordials
 in contrast to the *other*; besides his *further* salutary
 direct *appointments* in those *additional* circumstan-
 tials of the disease *itself*, when at *worst*; those,
 I mean, of *plentiful bleedings, copious salivations and*
loosenesses, not to mention *the swelling of the face*
and hands. How then can inoculation be consider'd
 as a *sanative mean of providential appointment*, when
 God has so remarkably, in the very *nature and cir-*
cumstances of the *disease* and its *cure*, pointed out
 with His own Almighty *finger*, how far, *when* and
 in what *method* He wou'd have *this* His visitation
 prove *not destructive* to men; and what is still more
striking, when inoculation *itself* is forced to submit
 to these *same* regulations, and in its *dangerous* at-
 tendants to have *recourse* to these *same physical*
means, and to encourage the *same critical discharges*?
 For my part, if the *uselessness* of inoculation, and
 the consequent *impossibility* of its being a *providen-*
tial grant, do not appear from *these* particulars de-
 monstratively clear, I despair from *ever* proving
 any point to the *conviction* of any one's under-
 standing.

PART I.
Sect. I.
§. 20.

^r See below, P. II.
Sect. II.
§. 30.
^s §. 25,
compare
26, seq.

§. 20. I say, *fourthly*, that upon a fair comparison of inoculation with *other physical means*, provided for our *well-being*, by our merciful and best Physician, we shall find such notable *differences* between *them* and *this* practice, as cannot but lead us to *infer*, that it is of a *quite opposite* nature. Thus, it was never *suspected*; it was never *heard of*, before this device appear'd, that a *sanative* mean shou'd produce upon the *whole* every *effect*, which the *evil* to be cured by it, *naturally* does; and that *still* it shou'd be accounted *sanative*, because of some *occasional* beneficial *varieties*, observable *already* in the disease *itself*, and manifestly *arising* from *other* causes^r; and yet *such* exactly is the *absurdity* attending on *this* operation, as the reader will see hereafter^s; an *absurdity* so *great*, that one cou'd hardly think any *thoughtful* person cou'd swallow it. Especially, when it is encreased by this *other*, that *contrary* to all *other* physical means, inoculation extends its *mercy*, just like *predestination*, to a *select* part of mankind, *exclusive* of all others. It is by the writers upon this subject, *limited*, almost, unanimously, *within the age of five and of forty*. It is *confined* besides to *autumn* and *spring*. It is acknowledged *not available* to certain *constitutions* and *temperaments*. And it is represented, as a *specifick*, pregnant with *advantages*, not to be had in *any other way**. So that if persons shou'd, by the *negligence* or *incapacities* of their *parents*, whilst *children*, or by their *own* employments and *similar* incapacities, when at *full age*, exceed the *time* prescribed; or shou'd, by their *avocacious* or *other* causes, miss of the *proper season*; or be unfortunately of a *constitution*, which this most *excellent* remedy does *not* suit, they are consigned over to *destruction*

* ' See Dr. Swan in his Not. on Sydenh. p. 581. and Dr. Kirkpatrick in his Analysis under several distinct sections.'

destruction without help or relief. Is this the nature of a *physical* mean? Or is there in fact any *such* mean subjected to *such* limitations? Will the bark, for instance, when *properly* administer'd, prove *hurtful* to an *infant*, or to a person of *sixty*? Will it not be *salutary* in every *season*? And is it the *only febrifuge* the Almighty has indulged us with? No one, I believe, will *venture* to assert it. What then can we think of *inoculation*, whilst it *labours* under these *unparallel'd* exceptions? Can it, so constituted, be look'd upon as a *physical* mean; or accounted a *heavenly boon*? Neither, I should imagine. The *opposition* is too glaring in the *one* case; and the *mercy* imputed to the Almighty too *cruel* in the *other*, to entertain any thing like *such* an opinion of it. Yes, I must deem it *cruelty* to represent the Creator, as producing a *sanative* mean, that shou'd proclaim Him *unwilling* to extend His *mercy* to *certain* individuals, *innocently* labouring under *inabilities* in point of make or circumstances, not of *their* *procuring*, but of his *own* ordering. I am shock'd at the *impiety* of the thought; and so, I believe, will be every one, that knows what *impiety* is. May it prove a means to check *presumption*, thus to have evinced, that it is an *insult* to the Creator to ascribe to his goodness a device so full of partiality, so void of mercy!

§. 21. I am the more *earnest* in my wish, as I am very certain, that if, in the *last* place, we take the pains to inspect more *narrowly* the *nature* and *ingredients* of the operation, we shall meet with still *further* evidences to the *same* purpose, notwithstanding what the Letter-writer has said to *invalidate* my reasonings upon them. For to review this matter regularly, I ask, as I did in the Sermon^h,^b p. 9. *Whether the self-same particles, that at one time tend to raise a ferment destructive to the bodily system, are at another endowed with a power of moderating that ferment, and preventing its malignity?* If they are,

PART I. here is the absurdity of *counterqualities*, residing in
 Sect. I. the *same* system of matter ; that is, *no qualities* at all : But, if they are not, then is there *no difference* between the *natural* and *artificial* infection, and the *latter* no more a *providential means of security*, than the *former*. This is demonstrative ; and not in the

Let. p. 8. least *weaken'd* by what my opponent offersⁱ. For, who has told him (what is a *secret* indeed) that all, who have the distemper in the *natural* way are *at the time* of communication *diseased*, and under a *ferment* ; and all that have it in the *artificial*, in *health* ? Why then do so *many* of the *former* recover, and so *many* of the *latter* miscarry ? Besides, how will he prove, that respectively all that are *diseased*, must needs *die*, and all in *health* needs *live* ? Don't we *perpetually* see instances in *both* ways *contrary* to *all* expectation ? In fine, does the variolous matter, *naturally* communicated, distemper the patient, without the *innate* or *adventitious* fuel contain'd in the blood^{*} ; and does the *same* sort of variolous matter *inserted artificially*, render the *recipient* more *healthful* than before ? Neither, absolutely. Else shou'd we have continual *returns* of the disorder in the *one* way, and no *miscarriages* in the *latter*. What signifies then the mention of *healthy* and *diseased* persons ? or what matters it, *where* the infection is *borrow'd*, or *how* persons are *prepared* for it ; all which the gentleman here speaks to ? We are at present *solely* concern'd with the *intrinsic* power and efficacy of the *variolous matter*, not in respect to its *raising* a ferment, which my opponent very *cunningly* confines himself to, but by the very *terms* of my question in respect to its *moderating* that ferment, when raised, and *preventing* its malignity. For if in *both* ways of infection, that matter be no more than the *occasional* cause of a ferment, and can in neither *moderate* that ferment, or *prevent* its malignity, then is that matter in *both* ways,

* The necessity of the *innate fuel* towards the production of the disease is not barely admitted, but *proved* by Dr. Kirkpatrick, Anal. p. 28.

ways upon a *level*; then is that *matter* in the PART I. Sect. I. *artificial* way not more *salutary*, than in the *natural*; then is inoculation no more a *providential means of security*, than the *natural* infection. If my reader cou'd wish to have a *clear and just idea*^k See below, P. I. Sect. III. §. 8. of this affair^k, let him only determine with himself, whether any quantity of *lighted* gunpowder thrown into a magazine, cou'd have *any effect*, unless it met with *like* combustibles? And then, whether just *such* a quantity, as before, convey'd by *design* thro' a *crevice*, could *prevent* or *moderate* the explosion of the building, when *full*, any more, than if it had enter'd *accidentally* by the *windows* or *doors*? Nay, if my reader will be pleas'd to consider, that the gunpowder *injected* thro' the *crevice*, is like to have a more *sure* and more *sudden* effect, than that which is directed *towards* the magazine thro' the *open* air, and at a *distance*, he will be inclin'd to believe, that what I observe *hereafter*^l, ^l §. 23. is founded in *nature*, and gives *room* to suspect, that the *inserted* variolous matter is rather *worse*, than that *inspired* in the natural way. As to what the gentleman adds, that *the particles in the different ways of infection are not the self-same* (if he is in earnest) I shall desire him to prove, that the *effects* observable in *both* ways being *exactly similar*, they are however not *caused* by the *same kind* of particles; and how, after so *bold* an assertion, any one can *assure* himself, that upon submitting to the *operation*, he shall acquire, if *any*, the *disease*, he looks for, is *another* point, he will do well to settle. *Sic Hydram secatur*. But, if the gentleman is in *jest*, (which I greatly suspect) and plays with the word *self-same*, as if it meant, individually, *identically* the same, and not the same *in kind*; this is a poor miserable *quibble*, unworthy of a man of sense, and nothing but a desperate shift of a falling cause. *Satius est otiosum esse, quam nihil agere.*

PART I.

Sect. I.

§. 22.

m p. 9.

§. 22. Whether we shall meet with any thing better than *such* shifts throughout the *whole* of our review, is what I shou'd not care to *determine* before-hand. It gives me *concern* enough, without the *additional* load of *anticipation*, whenever I find myself so *idly* employ'd, as to be *forc'd* to remove them. I shall therefore leave that matter *undecided*, and proceed to what at *present* more *nearly* concerns us, by asking, in the *next* place, as I do in my Sermon^m, *whether the variolous particles, when unmix'd, but with the free air (which is the case in the natural way) prove more virulent and noxious, than when convey'd, united with many others of like pernicious nature and tendency (which is the case in the unnatural?)* My reader cannot but see the *propriety* of this question. For if the variolous *particles* are in *both* ways of communication, but *equally* virulent and noxious; if *inserted*, they acquire no *milder* quality, than what in their *natural* progress they carry with them into the *stomach* or *lungs*; then they cannot be said to *differ* in *this* respect the *one* from the *other*; and consequently they cannot be consider'd as an *instituted means of security*, when inoculated; they certainly not being *such*, when taken in by *respiration*. This is as *clear* as the noon-day. And that my reader might be furnish'd with a *hint*, which might *direct* his judgment, and lead him to *acknowledge*, that the variolous matter cou'd not in the way of *inoculation* be more *favourable*, than in the *regular* course of nature (which is *all* my argument requires to be granted) I described that *matter*, as being in the *natural* way *unmixed but with the free air*; which cou'd not be thought to *encrease* its malignity; whilst in the *unnatural* I represented it, as making *part*, and being *united* with a *purulent* mass of particles, which might with the greatest *reason* be suspected to *add* to the *pernicious* nature and tendency of it. Things being so,
ought

ought not my opponent to have shewn, either that PART I. Sect. I. the *inoculated* matter had a *sanative* faculty, which the *inspired* matter had not ; or that the *latter* had a *virulence*, which the *other* was quite free from ? Most certainly. This wou'd have been arguing to the purpose. Whereas all that he says here, signifies just *nothing* at all, as to the *present* question. For *suppose*, I was to grant the gentleman *all* that he contends for *here*ⁿ, even *that the*ⁿ Let. p. 10. *matter of a variolous pustule is simple and uncompounded*, wou'd *that* prove, that the *inoculated* matter is *less* virulent, than the matter taken in by *respiration* ? Nothing less. It cou'd *only* serve to remove the *suspicion* of its acquiring a *greater* degree of *noxiousness* from the *constituents* of a variolous pustule. Its *original* properties and tendencies, it is plain, are *not at all* affected by *this* circumstance, determine it as you will. And yet it is that *original tendency*, and not the *composition* of a variolous pustule, I am *here* enquiring after, and *immediately* concern'd with. It is that very *tendency* I urge to prove, that the variolous matter, when *inoculated*, cannot *differ* from what it is in the *natural* way of communication, and so can *never* be consider'd, as an *instituted means of security* ; but in a plain *contrary* sense ought to be looked upon, as a *certain method of infection*, and therefore a *means directly tending to destruction*, if not *prevented* by something of a nature *different* from *itself*. In the mean while, I have argued *here* with my antagonist upon a *supposition* ; which, when *duly* consider'd, will prove *indeed* to be *no better* than a *supposition*, without any *just ground*, either in *reason* or *experience*. But I will not at *present* enter upon a *formal* proof of *this* point, considering, that we shall have occasion *hereafter*^o to speak to it more *fully*, when the reader^o P. II. Sect. III. §. 21, seq. may depend upon my giving my antagonist a *fair* hearing,

PART I. hearing, and doing his *observations* all the *justice*
 Sect. I. they are *entitled* to.

§. 23.

p. 9.

§. 23. The last question I offer upon this subject in my Sermon, ^p is, *whether the bare act of insertion alters the property or the efficacy, either of the infectious or of the inflammable matter?* By this my reader may see, that I pursue my enquiry in the fairest manner, as far as it will go; resolved not to leave any thing *behind*, that might give *room* to suspect inoculation capable of inducing, in any *part* of the operation, *qualities* tending to the *security* of the patient. Indeed I stated *this* matter *only* in a question; without adding any *hint* or resolution. But this I did, from a *firm* persuasion, that *common* sense would tell any one, who thought *at all* upon the subject, that the *parting* made in the skin by *incision* or *scratches*, cou'd do nothing *more* than *open a way* to the matter to be *inserted*, without changing the *properties* of it in any degree. Yes, to add something here, that *well* deserves to be attended to *, I am so far from thinking, that *insertion* is capable of furnishing us with any *favourable* alteration in the peculiar *tendencies* of the variolous matter *inserted*, that I am rather inclined to believe, if any thing of *this* nature, any thing like an *advantage*, in the *present* point of view, may be *hoped* for, in the *different* ways of infection, 'tis from the *natural* course of things, and not from the *artificial* method of practice we have reason to expect it: As it is very clear, that the variolous particles, when *inoculated*, have not, (as in the *natural* way) some salutary *vehicle*, such as the *air*, and perhaps some kinds of our *food*; have not undergone, besides, any previous *alterations* in the stomach, intestines, lacteals, and so on; no salutary *sheathing* in the matter they may *fortuitously* meet with in their way;

no

* Compare the simile mentioned §. 212

no *abrasion* of their *probably* sharp corrosive points, PART I.
Sect. I. by the *conflicts*, they must *necessarily* undergo in the many narrow passages they must make their way through, before they *exonerate* themselves into the blood, the grand and proper storehouse of the variolous fuel * ; but are at *once* convey'd into it *raw* and *undigested*, if I may so express myself; not *qualified* in their tendencies by *nature*; not prevented by *art* from exerting *all* the virulence and noxiousness, they are *impregnated* with. Nor is this conjecture unsupported by experience. For that persons, who have had the small-pox, may have it *again* by inoculation, is *plain* from the man *inoculated* in St. Thomas's Hospital, and is *expressly* acknowledged by Dr. Jurin^a; and that in the *na-*^a Royal
Transact.
abridg.
vol. VIII.
p. 622.
tural way such a *reinfection* never takes place, but in the most *virulent* kind of Small-pox; and *generally* upon the patient's communicating the distemper by *contact* to those that attend them. This is *another* circumstance observed by Dr. Jurin, in the place above-cited; and by Dr. Huxham, in
his.

* In the account Dr. Kirkpatrick gives us (Anal. p. 54.) of the *progress* of the infection from the *stomach* into the blood, there are *some* things, that seem greatly to *strengthen* our conjecture here. The Doctor allows the infectious matter to be mixed with the *saliva* in its first ingress; with the contents of the stomach in the next stage; with the *chyle*; and with the *lymph* in the *laeteals*. The Doctor indeed *hints*, as if the *bile* and *pancreatick* juice, with which it meets in the *duodenum*, might add to its *virulence*: But, when it is consider'd, that the variolous matter makes at *that* time *part*, and the *minute*st of a *larger* and *compounded* mass, it is not *easily* understood, how it can be *much* affected by the *superaddition* of such ingredients, in a *healthy* body at least; especially seeing what *alterations* it again undergoes upon entering into and pursuing its course through the *laeteals*. I cannot help adding here a thought which the Doctor furnishes me with (Anal. p. 131.) namely, that *the vehicles of poisons* become *less* noxious and *acid* from an *exhalation* of the most *exalted* particles. For this seems to *militate* greatly in *favour* of the *natural*, beyond the *artificial* infection, seeing how *differently* the particles are conveyed.

PART I. *his account of the Anomalous Epidemic Small-pox at*
 Sect. I. *Plymouth*^r. Be that as it will, certain I am, that
^r Royal my opponent, however careful *elsewhere*^s to note,
 Transact. that *insertion* cannot induce any *bad* qualities, has
 l.c. p. 631. not said any thing *here*^t to prove it *capable* of pro-
^s Let. p. 23. ducing any *good* ones, in the *nature* and *tendency* of
^t Let. p. 11. the variolous matter. He tells us indeed of the
Chinese way of communicating the infection by a
pledgit up the nose; and recites the *violent consequences*
of that experiment; to *deter* us from taking the
 disease in the *natural* way. But I hope, he does
 not mean to compare a *mass* of virulent matter,
collected in a *pledgit*, applied *directly* to the *nerves*,
 and kept *confined* there for a while, to the *imper-*
ceptible and *single*, or at least very *small* parcels of
 variolous *particles*, which the *air* conveys in the
natural way, (without any *sensible* impression) to
nose or *mouth*, and perhaps to *other* inlets of our
 bodies; and are *immediately* carried *forward* thro'
 the *various* channels, our frame abounds with. This
 wou'd be too *gross*, too *unphilosophical*; too *unwor-*
thy of a man of his profession; and, by the way,
 directly *subversive* of his *very* design; since it has
 been *just now* proved, that the immediate *applica-*
tion and *confinement* of the *infectious* matter to any
part of the body is *more virulent*, than the *free* con-
 veyance of it by the *air*. All therefore that he
 cou'd propose; and indeed *all* that he *can* make
 of the experiment he has mention'd; is to shew,
 as Dr. Mead expresses it^v, *that the Chinese way of*
^v Disc. on the Small-pox, transl. by Doctor Stack, p. 87. *implanting the distemper is attended with much more*
danger than the Grecian one; which I, who argue
 against every kind of *artificial* infection, can allow
 of with so much the *more* ease, as it evidently af-
 fects not *my* argument in the *least*, but leaves it in
 all its force. As to what the Letter-writer adds^u,
^u p. 12. concerning the *discharge* made at the *place of inci-*
sion, this again answers *not* the purpose of my ques-

tion;

tion ; which tends to settle, whether the *inserting* the variolous matter may be *expected* to give to that *matter* any *quality*, whereby it may *moderate* the ferment, propos'd to be *rais'd* by it. Let the *discharge* be what it will, it *never* takes place, till the *ferment* is *rais'd*, and the eruption *coming on*, or *begun* ; and if the matter *inserted* has not, *antecedently* to all this, the *power* enquired after, I may for *all that discharge* at the incision fall a *victim* to the disease, (as *many* have done) and *then*, I hope, *inoculation* will not be stiled an *establish'd providential method of saving mens lives*. In the mean while, that my reader may be able to judge with how *little* grounds my antagonist here *barangues* about the *benefit* arising from the *discharge* at the place of *insertion*, I beg leave to note from Dr. Nettleton^w, ^{w Royal Transact. abr. vol. VIII. p. 604.} That, *when the incision is made so superficial, as not to cut through the skin* (the very scratches my opponent speaks of) *it usually happens, that the places only appear very red, but scarce run any thing at all*. Consequently there is no *copious discharge* observed, tho' my opponent *asserts* the contrary ; nor can any *benefit* accordingly be expected from that *quarter*, which is *confirmed* by the following words of the learned and judicious Dr. Mead^{*} ; ^{* Discour. on the Small-pox, p. 96.} *Some have also been of opinion, that the discharge out of the wound, made to introduce the purulent matter, and likewise from the small pimples, which break out round it, may contribute something to the safety of the patient. But the small quantity, which runs out this way (the copious discharge, says the Letter-writer) cannot, I think, avail much. Two blisters laid, one to an arm, the other to a leg, will certainly do much more ; especially if they be kept running throughout the whole course of the disease.** To all which

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* Dr. Kirkpatrick (Anal. p. 118.) dissents from Dr. Mead for the following reasons. 1st, Because the matter discharged at the

PART I. I cannot help adding, as an effectual *counterbalance*
 Sect. I. to the advantages some may *still* hope to reap from
 these

the incisions has proved *infectious* ; and, 2dly, Because it has been *considerably free* in those, who have had the *least* eruption, and *mildest* symptoms.—The first argument is neither to the purpose, nor hits Dr. Mead. The *quantity* is in question, not the quality of the discharge : And Dr. Mead does not deny the *discharge* ; nor dispute its being *infectious* ; but only says, that it can be of *little* service. — The 2d argument indeed comes closer, but ends in an *assertion*, which I cannot allow to be *more* valid than Dr. Mead's. Besides it is *undeterminate*. It says only, that the discharge is *considerably free* ; and that, where the disease is *mildest*. Is there then *no* discharge, or no *considerable* one, where the disease is *worst*, and the benefit wou'd be *greatest* ? If so, what becomes of its *usefulness* ? What of its *value* ? Besides, is the *discharge* *considerably freer*, than might be expected from a *wound* in a body, in which *all* the humours are in a state of *fluctuation* ? Does it run *considerably before* the full eruption ? Does it run *clear* and *limpid*, as is the matter of the pustules in the beginning ? Does it run as *much* as a *blister* wou'd do ; for that's what Dr. Mead fixes upon ? Does it run *enough* to prevent *some* pustules from gathering *within* the lips of, or close to the *verge* of the wound ? Does it operate at a distance, and draw away the matter from filling *other* pustules in *other* parts of the body ? And in the *confluent* kind of pock (which it is evident many have had under inoculation) does the *discharge* prove still *more* free and salutary indeed ? Or can it be *copious* and *beneficial* in any case, when, notwithstanding all its *supposed* efficacy, *swellings* and *boils* go on their course in the most *favourable* circumstances, and *death* triumphs in the *worst*. Indeed, when I consider, what Dr. Nettleton, in the place cited in *this* paragraph, and what Dr. Kirkpatrick *himself* (Anal. p. 159.) have said, I am not without *suspicion*, that the dispute is a mere *vitiligation*. For the *deeper* the incision, the *more* ; the *slighter*, the *less* will the *discharge* undoubtedly be. But such *comparative* efflux is not the question here. Our enquiry is *directly*, what in any way may be *reasonably* expected from *these* incisions. Whether as much as from a *couple of blisters* ? And when *this* is determined, it will be *worth* while to shew, whence, if *these* incisions have *really* an effect on the *nature* of the disease, it comes, that the *same* varieties, that obtain in the *natural*, are observable *likewise* in the *artificial* distemper ? And whether, upon the supposition of *such* an influence, there is not *room* to apprehend, the disorder in *that* way of infection, wou'd *ever* prove of the *flux* kind ; and so this operation become *rather* injurious, than beneficial ?

these *incisions*, that where they have been *deeper* PART I. Sect. I. than ordinary, they are acknowledged by Dr. Nettleton and others to have run for a *long while* after the disease, and are affirmed by *some* to have proved very *virulent*, and in *some* cases *not* capable of a *cure*. I have heard, says Dr. Wagstaffe ^v, of very ^v On inoc. P. 60. compare P. II. Sect. III. §. 17. *unfortunate accidents*, which have happened to *some* of *the first rank* from this *ingrafting method*; and in *some* others, I am informed, from persons of integrity and skill, that this very matter has been translated on the bones, and made them foul and carious, and in others again, occasioned an *hectick fever*, which may probably end in a *consumption* *. An excellent recommendation of the practice this; and what cannot but prove it so *advantageous* beyond the *natural infection*, in which this *never* happens, that it may with reason be rank'd among *one* of the evidences of its

F 2

having

* Dr. Kirkpatrick (Anal. p. 159.) mentions the case of a young gentleman, near *Maidstone*, who, with a *favourable small-pox* by inoculation, had an *arm* so terribly *ulcerated*, that an *amputation* was apprehended, tho' at last it proved unnecessary: And I have been told of several, who, tho' they *saved* the limb, *lost* however the *use* of it. In a family at *Feversham*, where there were but *two* children, and *both* inoculated, the one, I am assured, *lost* an *eye*, and the other the *use* of the *arm*. But how the Doctor, knowing *these* things to have happen'd, and being *fully* sensible of the great *danger* attending *these* incisions, as well because of the *nicety* of the operation among the *muscles*, and near the *membrana adiposa*, as because of their strong *attraction* of the *venom* of the disease in its *first* and most *virulent* stage (Anal. p. 150, 257.) can yet call them *the critical advantage and hinge of inoculation*, (Anal. p. 152.) This I must leave the Doctor to unravel. In all wounds, the flux of *humours* is always fear'd, because known to bring on an *obstinacy* in cure and other *worse* consequences: And *prudent* certainly it cannot be deem'd, much less an *advantage*, to invite *these* humours in their most *inflamed* state to a place, already so strongly *irritated* by the infusion of the *venom*, as at the time to *affect*, *twitch*, and *shock* the *nervous system*, in *some*, much after the manner of *electricity*, as the Doctor confesses. But *this* notion of the incisions being *advantageous*, is much of a piece with the *paradoxical coalition of distemper and cure*, spoke of above (§. 6. not.) and therefore needs no enlargement.

PART I *having been intended by Providence, as a certain means*
 Sect. I. *of security. But to proceed :*

§. 24.

§. 24. When I had recited the *several* constituents of inoculation, taken in its *strict* sense, and hinted, that none of them were *capable* of inducing any *change* for the better, I inferr'd ^z, as the foregoing observations shew, I may still do, that it was little less than an *impious* mockery to call *that*, which *directly* tends to *infect* and destroy, a means appointed by the Deity for the *security* of mens lives. To this the Letter-writer says *nothing* ; as perhaps caring *little* whether his *fav'rite* expedient groan under this *foul* imputation, so it does but make its way in the

^z Serm. p. 10.

^a Let. p. 31.

world. But he is very *copious* ^a in his *censures* of me for having dared here to *compare* the doctrine of *transfusion* with *that* of inoculation. He tells me, (but not where he shou'd have done it) that there can be no *similitude* between these *two* operations, *first*, because in the one, *mixed blood* was convey'd, in the other a *matter distinct* from the blood ; and next, because the former constantly brought on diseases and death ; the latter, the desired disease only, and that in so mild a manner, as to preserve and lengthen life.

Whether, (after what has been debated *hitherto*, and shall be further observed hereafter) my opponent can with any *propriety* or *justice*, speak of inoculation, as conveying a *peculiar, distinct matter* ^b, and

^b See below, P. II. Sect. III. §. 21, *seqq.*
^c See below, §. 30. and P. II. Sect. II. §. 41, and Sect. III. §. 13, 19.

serving to preserve and lengthen life ^c ; This I submit to the judgment of my reader. But I must acquaint my worthy friend, that a *comparison* does not require, that it shou'd hold in *all* respects to make it *just*. It suffices, if it *suits* so far as it is *applied*, Had I consider'd *transfusion* in the *strict* sense of the word, I might have compar'd it to inoculation, as *that* is a kind of transfusion ; a conveying into *one* body what is borrow'd from *another*. Had I been speaking of it with regard to the *matter transfused*, I might again have carried on

a *parallel* between it and inoculation ; as *both* evi- PART I.
Sect. I.
dently deal in a *mix'd mass* of what we cannot de-
fine nor *separate*. Had I been treating of its *effects*,
the propriety of comparing it to inoculation in *this*
light, wou'd have *instantly* appear'd ; as *both* noto-
riously agree in their direct *tendency* to produce *dis-*
eases and *death*. In fine, had I mention'd transfu-
sion, *particularly* with regard to the *end* proposed in
that operation, and the *pretence* offer'd for the *use*
of it, it is clear, I might in *both* these respects have,
as before, stated the *similitude* ; since in *both* trans-
fusion and inoculation manifestly conspire ; the sal-
vation of mens *lives* being the *end* proposed, and
the *conformity* of the practice to the *establishment* of
nature, being the *pretence* offer'd in *both*. How
much *more* then ought my opponent to have ab-
stain'd from *hard* censures, when upon enquiry the
comparison appears to *tally* in *more* particulars, than
similitudes generally do. However, to speak *plain-*
ly, so far as the *parallelism* is concern'd here, I meant
to carry it no greater *length*, than the *end* proposed
and the *pretence* offer'd in *both* cases wou'd *justify* it,
as my reader will *easily* perceive from my words ^{d.} p. 10.
In the mean while, if the Letter-writer wou'd know
the *whole* truth, I shall *not* scruple to tell him, that
I intended something of *greater* consequence by the
mention of transfusion in *this* place, even to *caution*
my hearers against that *readiness*, or rather *rashness*,
to use Dr. Mead's expression ^{e.}, with which men are ^{e.} On the
Small-
pox, p. 89.
generally observed to give into *novel* or *fashionable*
practices ; *this* instance *plainly* evidencing, that there
have been *before now* certain *operations* introduced,
which, tho' for a *while* much in *vogue*, and cried
up as *beneficial* and *lawful*, have upon *maturer* con-
sideration been *condemn'd* as *detrimental* and *iniqui-*
tous. Nay, I purpos'd *further* to hint, that as in
the *case* of transfusion, the civil power had thought
it *requisite* to interpose, in order to put a stop to the
injuries,

PART I. *injuries*, the society was made to *suffer* by it ; so
 Sect. I. now in *that* of inoculation, the same civil power
 might *perhaps* find it not *less* necessary to exert
itself in *such* ways, as shou'd appear *needful* to
 prevent the *like* bad consequences. Yes, not-
 'Let.p.32. withstanding my opponent's *bold* challenge[†], *that*
I dare not to expect a check on inoculation from the
civil government, I dare to *hope*, that when the great
 and the good shall consider attentively the *just* sus-
 picions, which *many* persons of *acknowledg'd* pro-
 bity and goodness entertain, that the *progress* of in-
 oculation, shou'd it become *universal*, wou'd be at-
 tended with very *sad* effects on the *morals* of the
 good people of this land ; and shall observe besides,
 what *havock* it *actually* makes in cities ; what *injury*
 it does to *trade* ; and how much *both* these evils
 wou'd be *encreased*, was this practice, as it is *ru-*
mour'd, to become the *business* of ignorant *old* wo-
 men, or what is *worse*, of *conceited* nurses^{*} ; they
 will not disdain to apply the *mending* hand[‡] in an
 affair of so *much* importance ; not indeed by imme-
 diately and *at once* giving a *check* to the practice,
 (for this is inconsistent with the *known* prudence
 and justice of those, that can be *instrumental* in this
 affair) but by absolutely interdicting its introduc-
 tion into *cities* or *populous* places, where it is most
injurious ; and then by making such *wholesome* re-
 gulations, as may furnish *them* and the world with
 proper *materials* to judge by of the *real* tendency
 of *this* device ; among which *perhaps* it may not
 appear

‡ See be-
 low, P.II.
 Sect. III.
 §. 15.

* I am glad to find, the *rumours* I here mention, admitted *in part*, by Dr. Kirkpatrick, as founded on *certain* fact. (Anal. p. 267, 270.) *We have*, says the Doctor, *certain accounts*, that the *populace* go *promiscuously* from different distances to little market-
 towns, where, without any medical advice, and very little consi-
 deration, they procure inoculation from some operator, too often as
 crude and thoughtless as themselves ; congratulating each other
 after it over strong liquor, and returning immediately to their or-
 dinary labour, and way of living. Oh tempora ! Oh mores !

appear *unadviseable*, that it shou'd be appointed in the *first* place, that *none* shou'd operate in *this* way, but under the *inspection* of a regularly bred physician; *next*, that *all* concern'd in this practice, shall be *obliged* to give in upon *oath* a true and full *account* of the persons by them *inoculated*, their *names*, their *bodily* condition, the *time* when, the *place* where, the *circumstances* attending the experiment, and the *success* of it. And then *finally*, that certain persons, *authorised* for that purpose, shall from time to time make *diligent* enquiry after the *subsequent* health and *bodily* dispositions of those, who shall be found to have gone through the operation successfully. If these or *such* like ordinances were once *enacted*, I dare do something *more*, than my opponent *perhaps* thinks of; I dare to *prognosticate*, without the *spirit* of divination, that so many *fatal* incidents *under* the very operation, and so many dismal *after-effects*, will come to the *knowledge* of the *publick*, that they will want no *express* law to deter 'em from submitting to a practice, so highly *injurious* to their well-being*.

PART I.
Sect. I.
§. 25.

§. 25. After this little *digression*, which my opponent's intimations render'd *unavoidable*, I hope, I shall be permitted to say, without being accounted *stiff in opinion*, that every thing advanced in my Sermon with respect to the *abstracted* nature of the several *constituents* of inoculation is just as *conclusive*
as

* The concealment of facts by *those* concern'd in the practice, is acknowledged by Dr. Kirkpatrick (Anal. p. 115.) And tho' one cou'd *hardly* believe it, yet such is the regard *some* bear to the operation, that notwithstanding they have been *sufferers* by it, they are yet *averse* to say any thing, that might tend to the *discredit* of it, as I have experienc'd. Nor can I help declaring, tho' I hope *without* foundation, that Dr. Kirkpatrick himself seems to give room for *some* suspicions, when he tells us, (pref. p. 23.) that he might have had an account of the numbers inoculated by many of the surgeons, had he not imagined, that certain inferences, however unjust, might be made on the occasion.

PART I. as it was, and if I am not mistaken, greatly *strengthen'd* by what we have *now* had an opportunity of observing. But this does not *content* me yet. There is *one* circumstance more *behind*, serving to shew the *absurdity* of calling inoculation a *providential means of security* : And why *that* shou'd not be urged to the *total* overthrow of a *conceit*, which might only be thought in a *tottering* condition, I see no reason for. I shall therefore with my reader's leave, state here a *fourth* question, which is, *Whether inoculation is not attended with the same symptoms and effects, which are observable in the natural way of infection ; and whether what is peculiar to it, is not of the pernicious kind ?* For if these things are capable of the *strictest* proof, then is the *artificial* infection not *different* from the *natural*, but for the *worse* : And how a practice tending to *hurt*, can be look'd on as a *remedy*, and a remedy *provided by the wise Creator*, will want *strength* of thought indeed to demonstrate, nay even to apprehend.

§. 26. For our *satisfaction* in this matter, it shou'd seem it were *enough* to say, that there has scarce been *any* number of persons inoculated at a time, but what, *more or less*, some have died *under* the operation ^h. For this is not only the very *worst* effect of the disease, but an *effect*, which is *always* attended with the most *formidable* symptoms ^{*}.

See below, P. II. Sect. II. §. 33.

However,

* *The few comparative miscarriages under inoculation*, Dr. Kirkpatrick (pref. p. 21.) thinks, do not militate against the *conceit of the practice being a providential means of security* ; because this serves to excite *faith and resignation* ; to remind us of the *ultimate dependence of the creature on the Creator*, and to *convince us of the shallowness of our capacities*. This is all extremely good, and applicable to the *inefficacy* of every *physical* mean that is used. But this does not *hit* the question. Other *medicines* directly and positively *tend* to produce the *desired effect*, tho' often *unsuccessfully* ; and in their use precisely *counteract* the operations of the disease. They are therefore *sanative* means ;

means

However, lest greater *distinctness* and particularity PART I.
Sect. I.
shou'd be expected from me, I will submit to the
otherwise

means vouchsafed by *Providence* for our good ; but which, in their effect, he will keep dependent upon His blessing, for the exercise and improvement of our virtue. Whereas the variolous matter inserted, directly and confessedly infects ; raises an *ebullition* ; brings on the very disease, we wou'd cure by it ; and tends to *fatality*, if not prevented by means and circumstances totally different from itself. How the operation then can be consider'd as a boon from *Heaven* ; as a *sanative* mean ; as an *effectual salutary cure of the disease* ; and how it becomes different from the *natural* way of infection, when in its material form and tendency it is exactly similar to it : This I must confess myself not capable of understanding, without admitting *contradictions* to be true, which I never can. The Doctor's mistake seems to lie in this, that he looks upon the *fatalities* under inoculation as *miscchances* ; *unexpected* incidents ; effects of *Divine* interposition, and so on ; when in truth they are *natural* and *regular* consequences of the *causes* that induced them, consequences that may constantly be apprehended ; and which if they do not follow, are prevented by the fortunate absence of some of those consequences, that conspire to render the disease mortal. It is not therefore so much the *miscarriages*, as the *certain, unvariable, perpetual* and *complicated hazards* under inoculation, that deter persons of sound reason and true religion from complying with it : And till the Doctor is pleased to show the contrary, he must excuse me if I say, that all what he alledges of *God's suspending the good effects of the experiment occasionally, and of the faith, submission, and dependence intended to be taught us thereby*, are mere words ; well enough calculated to work upon the *unthinking* herd ; but too glaringly without meaning, not to be rejected by those that are used to strict and well-grounded ratiocination. See the next paragraph. Nor can I conceive how the Doctor can deny with any consistency, what we say here of the consequences of the disease being *certain*, and not *accidental* ; when he owns, that the foundation of a happy event is to be laid before infection, (Anal. p. 276.) and that neither preparation, nor inoculation, can alter any thing in the essential nature of the *Small-pox* (Anal. p. 256.) As to what the Doctor adds, (p. 22.) that it is a clear point with him, that no one dying by inoculation could have naturally survived the common infection, under strictly the same physical circumstances, among which he includes the treatment of the disorder : This is plainly to acknowledge the equality of the two different ways of infection, and of course, that the artificial is no sanative providential mean of health and life. At the same time, that to me the Doctor's assertion, tho' undoubtedly very artful, does not

Circumf

PART I *otherwise* tiresome task of *transcribing* some few lines
 Sect. I. from those, who are *better* versed in *these* matters,
 than

seem to prove what he intended. For, tho' *under precisely the same physical circumstances*, no one that dies of the *artificial* disorder, *cou'd naturally*, that is, without an *extraordinary* interposition, *survive the common infection*; yet, who has told the Doctor, that the *same physical circumstances* were to take place, had the person staid his *proper time*; or that if they were, there appears not *greater reason to hope* for some merciful *Providence* in a case, where all *submission* is paid to the *Divine Superintendency*, than in one big with great *presumption* and a manifest *contempt* of the *Deity*. Suppose a *worm-fever*, or a fever from *denition*, neither of them *indicated*, or apprehended, should happen to seize the *inoculated* child, and *death* to ensue (as happen'd to a child inoculated by the Doctor himself, and to another at Salisbury; Anal. p. 183, 184.) wou'd these *same physical circumstances* have taken place ten, twelve, or more years after, when persons have generally *outgrown* these disorders of their *childhood*? It cannot be said. I must therefore presume to advance, that upon *second thought*, it will rather be deem'd *probable*, that there are many that *die* of inoculation, who, had they been left to the *course* of nature, might have *escaped*, if not every effect, yet the *fatality* of the distemper. Nor do I make the *least* doubt, but that they, who, *like myself*, look upon the *practice* as full of *presumption*, will be apt to *believe*, that in *many* cases the Almighty may *judicially* interpose, and under the *most favourable* circumstances punish the *father* in the loss of his *child*, or the fond *hopes* of the *adult* with a *fatal* disappointment. Nay, as in *every* case, in which honest and well-disposed minds run a *hazard* of being *deceived* by appearances, it is becoming a wise, a holy, a just God to prevent *this* effect in certain ways and manners, *sufficient* to shew, on which side the *truth* lies; so in the *present* case, supposing it of an *immoral* nature, it is exactly *befitting* the goodness of our Universal Parent, that He shou'd in *some* instances evidence his *disapprobation* of these purposes, that they that are not of the *tribe* of those, *who seeing will not see*, may have a proper rule to determine their judgments by. In a word, I cannot help thinking, that there may be at *times* under inoculation *some* circumstances, ordinary or extraordinary, that may render the disease *mortal*, above what it would have proved in the *natural* way. And when it is clear *beyond* contradiction, that scarce is the experiment made on any *number* of persons, but it fails in *some* instances; and sometimes in *those* very subjects, from whom there was the *greatest* reason to expect *success*; I must leave it with the *fair enquirer* to determine, whether this is not a pretty *evident* token, both that inoculation is not a *sanative* means; and that the Deity *sufficiently* shews his *dislike* of it. If some-
 times

than *one* of my profession can be supposed to be, PART I.
Sect. I.
and who at the same time are *acknowledged* to have

been *fast* friends to inoculation, tho' not so *disbo-*
nest, as to *hide* or *deny* plain facts. *About the seventh*

day, says Dr. Nettletonⁱ, *the symptoms of the fever* ⁱ Royal
Tran. abr.
vol. VIII.
p. 604.
begin to come on, which are the very same, that we

always observe in the Small-pox of the distinct kind in
the natural way. A quick pulse, great heat and thirst,

pain in the head and back, and about the region of the
stomach, vomiting, drowsiness, startings, and sometimes

convulsions.—The number of pustules is very different,
in some not above 10 or 20; most frequently from 50

to 200, and some have had more than could well be
number'd.—Some few pages lower^k, where the Doc-

tor undertakes to shew, that the disease raised by ^k *ibid.* p.
609.
inoculation is the genuine Small-pox; he adds, when

the pustules begin to rise, their appearance is the same,
as well as their periods of maturation and declension.

They commonly rise as round and as large as the other,
and when they are very numerous, the inflammation and

swelling of the face comes on at the usual time, and is
follow'd by the swelling of the hands and feet; and

once I observed a salivation, tho' the pustules were di-
stinct. The Doctor indeed avers^l, that he never^l

found the pustules to be of the confluent sort: But af- p. 604.
ter-experience has proved this point incontestably, as

shall be made appear presently by clear instances;
leaving some of my readers to recollect others

within the neighbourhood of this city. The Doctor
acknowledges however^m, and shews it by a case he

mentionsⁿ, that even in the distinct sort the symptoms ^m *l. cit.* p.
605.
ⁿ *l. cit.* p.
607.

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run

times things prove *more* favourable, such a dispensation may be
intended for a *trial* of our *faith*; a trial of our *virtue*, and
love of *truth*; at the same time, that we shall do well with *se-*
riousness to consider, whether an event of *this* sort may not at
last be a *judicial* visitation, in which God resolves to send *strong*
delusion to those that believe not the truth, but have pleasure in
unrighteousness.

PART I. run sometimes very high, and require anodynes, blisters,
Sect. I. and every other medicine found serviceable in the Small-pox of the natural sort. Which agrees with what Dr.

° Disc. on Mead° observes, that, where the disease happens to
the Small- be less mild than usual, as it sometimes does, the same
pox, p. 97. medicines will be necessary which have been directed in
p l. cit. P. the several kinds of the natural Small-pox. Dr.
604.

Nettleton proceeds to affirm^p, that after the eruption is compleated, the feverish symptoms usually cease,
° Bp. of Worc. Ser. without any second fever. Others say^q, that this
p. 19. happens almost without exception: And the same is

declared with regard to the complaints upon the lungs, which sufficiently shews, that there have been instances, in which both have been observed. Not to be tedious, and to determine my reader's judgment at once, I present him with two cases, which Dr.

° On inoc. Wagstaffe recites^r, than which none can be clearer
p. 32. to the purpose, nor afford stronger evidence; that the most formidable symptoms attending the natural disease, have also been observed in the artificial. The first is of one Mr. Sp—r, who had the flux'd kind, not only in his face, but in some parts of his body. On the seventh day he had a violent second fever, and soon after strong convulsions; was sometimes delirious, and continued in this manner till he died. Upon dissection there was found a polypus, that is, some coagulated blood in the vessels of the heart, and some water in the ventricles of his brain. The other instance is that of a servant of L—d B—st's, on whom the Small-pox came out the 9th day after inoculation; were of the flux'd kind to an extreme degree, not only in his face, but on his legs, arms, and thighs, and all over his body: But few of them rose at all; they were of the scurfy kind; and most of them were dried white skins, with little or no matter in them. He died on the eleventh day, having sunk some time before into a great difficulty of breathing; his blood was very
sizey,

sizely, and the lungs, upon dissection, were much inflamed.*

PART I.
Sect. I.
§. 27.

§. 27. Upon this *fair* state of the matter, in which the *artificial* Small-pox appears *not to be free from any symptom or consequence attending the natural*, is it not very *rational and obvious* to ask, upon *what* account then we can consider the *former* as a *remedy*, and the *latter* as an *evil*? One would undoubtedly have expected *somewhere* an *advantageous* settled difference, that might induce us to entertain so *favourable* an opinion of it. Nor does it remove the *difficulty* to say, as some do, that God would not have any thing to be *fix'd* in this expedient, lest we shou'd aspire to *independency*, since by *such* an establishment He has not furnish'd us with *any* grounds for *preference*, but rather with a *direct* proof, that He meant it *not* for a *sanative* mean, seeing the *disease*, it pretends to *cure*, labours *exactly* under the *same* uncertainty and variety†. More *particularly*, will it be

* It is remarkable, that Dr. Kirkpatrick (p. 256) not only confesses, *that different proportions of eruptions, attended with different symptoms, and various degrees of the same, must happen to a variety of inoculated subjects*; and that *preparation and inoculation cannot alter this, nor the essential nature of the Small-pox*; but admits *besides*, and mostly *alleges* instances, in which the following circumstances have been observed at different times; such as *an acute fever* in the beginnings of the disorder (p. 257.) a *lumbago* (ibid.) or pain in the loins, *flushings, redness and a rash* (p. 258.) *vomitings* (ibid.) a *coma*, or drowsiness (p. 264.) a *vertigo* (p. 257.) a *delirium* (p. 257, and 269.) *convulsions and fits* (p. 77, 81, 263, 265.) *bleedings at the nose* (p. 71, and 259.) *want of eruption* (p. 176.) a *very copious one* (p. 118, 257.) an *eruption of the confluent sort* (p. 158, 215.) of the *confluent and chrystalline* (p. 187.) and a *secondary fever* (p. 118, 152, 265.) What then can a *stander by* infer from all these *avow'd* particularities, but that the *artificial* infection is to a *tittle* the same with the *natural*, and cannot of *itself* cause any *favourable* difference. And can any one, *duly* sensible of *these* facts, look still upon the *device* as a *method of cure*, or a *sanative mean vouchsafed by Providence*; and suffer himself by *such* pretences to be misled into a *kind of conduct*, acknowledged to be *thus* uncertain and dangerous? It is impossible, where reason *acts*, and *acts freely*. See below, P. I. Sect. III. §. 10.

† See the note in the foregoing paragraph.

PART I. be worth while to shew, why the *several* periods of

Sect. I. *infection, ebullition, eruption, maturation and declension*, shou'd in the *artificial* disease tally so *exactly* with what is observed in the *natural*. For if the *insertion* of the variolous matter is really able to bring on a fever more benign, and less inflammatory than is common in the *natural* way, as the Letter-writer after *others* affirms^a; how truly, has been^b Above, shown^c; and if the *several* means used to prepare §. 21, seq. persons for the infection, are capable of clearing out of the way all the *adventitious* part of the fuel contain'd within us, and even to lessen the *quantity* and soften the *virulence* of the original *innate* seeds of the disorder, as is *likewise* asserted; why those *fix'd* periods of the disease? Why does not the distemper come on *sooner*, and operate more *briskly*? Where things are prepared *against* an attack, as they are said to be here, *formalities* of this sort seem without a *reason*. A *quicker* progress, in its *first* stage especially, cou'd not be thought *capable* of doing *harm*, but rather *good*; as it is the *languor* of the blood that is *most* to be dreaded in this operation. This I urged in my Sermon^d, but no notice has been taken of it. And yet I think this is a very *material* circumstance; a circumstance, in which one is *tempted* to believe, that Divine Providence, had it intended inoculation for a *remedy*, might have given a *hint* of it most *innocently*, as well as most *properly*; and a circumstance, which, as it stands, seems to *indicate* most *clearly* the mercy and goodness of God in making this *destructive* disease thus *gradual*, that they, whom He would not have perish by His *judgments*, (for *far* be it from the Judge of all the earth to slay the righteous with the wicked) might have time to use those *means*, which He has *provided* for their security. In a word, if all the *same* symptoms and effects, *good* and *bad*, that attend the *natural*, attend also the *artificial* infection;

^a p. 8.

^b Above,

§. 21, seq.

^d p. 22.

See above,

§. 19.

tion ; how can the *occasional* cause of the disease, PART I.
Sect. I.
the *conveyance* namely of the *variolous* particles into

a *sound* body, be said to *differ* in the *one* way, from what it is in the *other* ? The *inward* circumstances of the patients in *both* ways may *greatly* vary, and produce a *correspondent* variety in the *symptoms* and *effects* of the distemper. But this concerns not the

outward cause ; nor can it in *any* sense be ascribed to it ; no *not* even was the *variolous matter* of the *worst* sort. That therefore that is *inserted*, it is plain, *answers* to that which is *inspired* ; and is *fol-*

lowed with the *same* consequence, that namely of *infection* ; tho' by *immediate* injection into the blood it may raise the *degree* of that infection. And how

that, which is *made*, and manifestly made *use* of to *infect* ; and if not luckily prevented from *within*,

leads to *destruction* ; can be call'd a *means in mercy*, provided by *Providence* for our *security*, I must leave

to *others* to shew. To me, I must confess, this is *absolutely* inconceivable ; and much *more* so, when

inoculation has *evils* attending it, which are strictly *peculiar* to it. I have *already* shewn ^w, what has *fol-*

low'd, and what may be expected from the *insertion* ^w Above,
§. 23.

of the *variolous matter*, and from the *incisions* made use of in this practice. And the reader will here-

after meet with proofs of its subjecting persons to the chance of a *double* infection ^x ; to very virulent

boils and *swellings* ^y ; to the hazard of acquiring *o-*

ther disorders, besides the intended one ^z ; and to the

racks and tortures of a *distracted mind*, in case of

failure ^a. I only add, as a *final* proof of inocula-

tion not being an *instituted remedy*, that in *some* cases

it will *not operate*, where the *natural* infection does ;

and that it will *infect*, where *that* does *not*, unless

in its *highest* state of *virulence*. Of the *former* we

shall produce instances *hereafter* ^b ; of the *latter* I

have given evidence *above* ^c.

^x P. II.
Sect. I.

§. 5.
^y P. II.

Sect. III.
§. 16.

^z P. II.
Sect. III.

§. 21.
^a P. II.

Sect. III.
§. 30.

^b P. II.
Sect. III.

§. 28. §. 9.
^c §. 23.

PART I. §. 28. And now it shou'd seem, I might *safely*
 Sect. I. advance, that *the insertion* of the variolous matter
 §. 28, 29. *not* affording the *least* advantage with respect to the
quality of the ensuing disease; and the *nature* of
 the *matter* so *inserted* being *likewise* of *no* account
 in the case, since it is affirmed^d, that such matter
 borrow'd from the *confluent*, that is, the *worst* sort
 of Small-pox, is *equally* safe and effectual with *that*
 taken from the *mildest*; all the *probable*, *uncertain*
 benefit of the practice must arise from the previous
 preparation of persons for the infection; which be-
 ing more than *counterbalanc'd* by the more *solid* and
 certain effects of a *regular* and *sober* life (in every
 respect the proper *business*; the undoubted *duty* of
 a rational creature^e) all this pompous *debate* comes
 to *nothing*; and inoculation appears *every* way de-
 monstratively *useless* in the *order* of nature. If in-
 deed, as the learned Boerhaave conjectured, it is
 not improbable, but *some* time or other a *specifick*
 may be found out, which may tend to *remove* out
 of our bodies that original *innate* matter, which is
 so *susceptible* of infection and fermentation; there
 is no doubt, but that when *indicated* and proved to
 be *real*, every body will, with *unfeigned* gratitude
 to the Divine bounty, make *use* of it; and think
 the *discoverer*, be he who he will, deserving of the
 highest praise to the *latest* posterity. But whilst this
 is a *secret*, and as Dr. Mead^f with great *reason* sus-
 pects, will remain *such* for ever; it is in *vain* to re-
 ly upon *any* thing we can do from *without*, so long
 as the enemy from *within* will bear very *little* coer-
 cion; and cannot be made to quit his *ambush* with-
 out the *hazard* of his spreading *ruin* and *destruction*,
 as he goes.

§. 29. Nor is this all I have to observe here. I
 must say *further*; that since inoculation has *now*
 been proved, by a *close* survey of its *constituents*
 and *effects*^g; by a *fair* comparison of it with *other*
physical

^d Royal
 Tran. abr.
 vol. VIII.
 p. 601.

See be-
 low, P. II.
 Sect. II.
 §. 30.

^e See be-
 low, P. II.
 Sect. II.
 §. 8.

^f On the
 Small-pox
 p. 58.

^g §. 21,
 and seq.

physical means^h, and with the *nature* of the disease *itself*ⁱ; by its contradiction to many *express laws*^k; by its opposition to the *Divine intentions*^l; and by the *tundry injurious* reproaches it casts on the *glorious perfections* and *actings* of the Deity^m; *no means* instituted by Providence for the security of *mens lives*, but a method of practice, which, like the comet, runs ominously cross the whole system and establish'd order of things; it remains an *undeniable* truth, that all persons duly *sensible* of these particulars, and still venturing upon a measure so *contradictious* to the plain will of their Creator, and yet no less plain notices of *right reason*, cannot but be accounted *guilty* of a breach of *duty* to Him. And as the wilful opposition of *the potsheard* against his maker, appears in the *present* case attended with very *high* aggravations; it plainly *insulting* the Creator, as it were to his face; not only by *ascribing* to Him things *absolutely* incompatible with His *glorious* perfections, (as just now observed, and largely demonstrated before) but besides by *representing* His Wisdom, as not able to judge of the *propriety* of His dispensations; His Power, as not *capable* of ordering circumstances in the *best* and most *suitable* manner; His Mercy, as not *willing* on all occasions to extend *itself* to the *real* happiness and well-being of His creatures, tho' *obeying* His laws, and endeavouring to *conform* themselves to His will; it highly *concerns* persons of every rank, before they presume to proceed, fully to *satisfy* themselves, that by *forsaking*, a most evidently injuring *the fountain of living water*, they shall not *hew out* to themselves *broken cisterns*, that will hold no water; or cisterns, that will, whilst they are *here*, fill continually with streams, which, like those of *jealousy*, will *corrupt* their very *vitals*, and overflow at *last* into a *bitter* eternity. Even a Pindar cou'd say, Κρὴ δὲ πρὸς Θεὸν ἄν ἐπίζειν.

PART I.
 Sect. I.
 h §. 20.
 i §. 19.
 k §. 5, 6, 18.
 l §. 27.
 m §. 17, 18, 19, 20, 24, compare below, P. II. Sect. III. §. 29.

PART I.

Sect. I.

§. 30.

§. 30. That this conduct is not *consonant* to that of those *holy* men of old, who in that *beautiful* phrase of scripture are said to have *walk'd with God*; no nor with that of the *honest* Socrates, who, just before he took the draught, cou'd say, *he had always endeavour'd to please the Deity*: This, I think, must be granted; and that it is a behaviour, for which no *excuse* can be given, I imagine as evident as the former. For, to *speak after a man*, what mighty *advantage* can we gain by inoculation, that we shou'd think it *worth* purchasing at the expence of our *duty*, and the *consequent* hazard of our *present* and *future* happiness? Why, we shall *save* life, will it be said. But is this certain? No. There is but a possibility of *escaping* death: And if we cou'd see our *insides*, in many cases, there is not even *that*; as shall be proved *hereafter*ⁿ; besides which, it is allow'd, that in *all* cases *life* must be sacrificed to *duty*. Well, but suppose circumstances turn in *favour* of a person, that was either *not to have*, or *not to die* of the distemper in the *natural* way, then *that* person most certainly gets *nothing* by the operation, but *perhaps* some very *bad attendants* as a *scourge* for his presumption. Or suppose *that* person would have *died* of the disease at 10, or 20, or *more* years distance; then his inoculation, tho' *successful*, puts him, at least during *that* time, in possession of *no greater* benefit as to life, than what he wou'd have enjoy'd *without* it. And when the *period* is come, in which we suppose he wou'd have *died*, his having had the disorder *before*, can only *secure* him against dying of *that particular* distemper, but not against dying of *any other*. Καλῶς μένος τε καὶ κληῖλος θεὸς πάρεσται. He still remains subject to the *general* decree, and to the *particular* one, supposed in *his* case to exist: And it will not *certainly* be disputed, that, whilst we *seem* to sit at our banquets here, much *like* Dionysius's flatterer, with a
drawn

" P. II.

Sect. I.

§. 3.

drawn sword over our heads, liable to have the thread of our lives cut by a thousand definitive accidents, it must be in the power of the Great Creator, if it be in His will, to call away at any time whom he pleases, from his fond delusive expectation. Thou fool, this night thy soul shall be required of thee, is an awful intimation uttered by Him, that cou'd not err : And if with the man after God's own heart, we can in simplicity chant forth, O whither shall I go then from thy Spirit ? Or whither shall I flee from thy presence ? It is probable, some serious thoughts may be raised hereby suitable to the importance of the subject. Be that as it will, all that any one can get by the operation, tho' successful and harmless in every other respect, is nothing better than the addition of that disease that terminates his life. And if after this, any person, tempted to submit to the experiment, will be pleas'd to consider, that the happiness of this life is all uncertainty ; πομπόλυξ ὁ ἄνθρωπος ; and the parent, that under his invincible ignorance he cannot determine, whether his child may not turn out a dishonour to himself, and a scourge to his fellow-creatures ; both will no doubt see reason respectively for entertaining less sanguine thoughts of the advantage they propose, cou'd they secure it ; and deem it not prudent to step out of the regular course of nature and duty, perhaps to bring upon themselves, in just judgment for their disobedience, the very misery the Deity, it may be, intended to free them from. Upon the whole, which way soever I consider the mighty benefit, the practice offers as a bait, to induce persons to comply with it, it appears to me as absolutely none, considering what discounts must be allow'd in every state of it.

§. 31. There seems to be nothing more needful to be observ'd under *this* head, but this ; that if the existence of a God be question'd ; or if, after the old Epicurean philosophy, the Deity be thought

PART I.
Sect. I.
§. 31.

PART I. *not to concern himself with the affairs of this world* ;
 Sect. I. *much less to care for any individual^p ; and that it is*
[•] Lucret. *folly to expect any good from Him in our illnesses and*
 11. 647. *pains^q ; then the whole of my argumentation will*
 Diog. La. *serve to very little purpose, as being deprived of*
 10. Seg. *its main and proper foundation. But whilst agree-*
 77. Cud. *ably to abstracted reason ; agreeably to experience ; a-*
 Intel. Syf. *greeably to the sense of the wisest of the antients ; and*
 v. 1. p. 81. *agreeably to the express and repeated declarations of*
 ed. 1743. *Holy Scripture, we own not only, that there must*
^p Plutarch, *be a first cause of all things, itself uncaused ; but*
 vol. II. p. *that that cause must by Himself, or others acting un-*
 1102. ed. *der Him, be continually attending to, regulating and*
 1655. *directing the infinite contradictory tendencies and*
^q Plutarch, *movements of this His grand machine to the con-*
 ib. p. 1103 *tinuance and preservation of it : That He must in*
 See be- *like manner have a respect and extend His kindness to*
 low, P. II. *all His animate creatures ; to the fowls of the air,*
 Sect. II. *(the Sparrow and the Raven) to the beasts of the field,*
 §. 11. not. *to the fishes of the sea ; and to man, of greater value*
than all of them ; fluttering over him, as an eagle
over her young ; carrying him in his bosom, as a nur-
sing father does the suckling child : And still more
particularly, that He must be the light of the virtu-
ous ; their surety for good ; the strength of their life ;
their keeper ; their preserver ; One, on whom they may
safely so cast all their care, and so fully trust in, lean
and rest upon, as to discard every sort of apprehension^r ;
I say, if these things be firmly believed ; and that
there is no notion so frightful, as that of forlorn na-
ture, and a fatherless world^s ; nothing more unbecom-
ing, than to talk magisterially and in venerable terms of
a Supreme Nature and Infinite Being, and a Deity ;
when all the while a Providence is never meant, nor
any thing like order or government of a mind admitted^t ;
and nothing so just, as a steady opinion of the super-
intendency of a Supreme Being, a witness and Spectator
of human life, and conscious of whatever is felt and
acted in the universe, so that in the perfectest recess, or
deepest

^r See my
 Sermon,
 entitled,
 God the
 Mariner's
 only hope.
^s Shaftsb.
 Charact.
 vol. I. p.
 40. edit.
 1727.
^t Shaftsb.
 Char. vol.
 II. p. 269.

deepest solitude, there must be one still presumed remaining with us : Then has my argument a foundation, that cannot be *shaken*, and the consequences I have built thereon a *firmness*, not capable of being *weak-en'd*, tho' I make no manner of doubt, but in *abler hands both* wou'd have appear'd to much greater advantage.

PART I.
Sect. I.
Shaftsb.
Charact.
vol. II. p.
57.

S E C T. II.

Inoculation inconsistent with the duty to our fellow-creature.

§. 1. **I**T is a scripture maxim, confirm'd by every principle that can influence a rational creature, *that we shou'd do justly, love mercy, and walk humbly with our God*. And yet how greatly inoculation is inconsistent with the *humility* the Creator is entitled to from us, has been sufficiently shewn, I presume, in the preceding Section; where it has been proved in the *strictest* way of demonstration, a practice so exceedingly full of direct opposition to the divine laws, so unmeasurably *injurious* to the divine perfections, that it cannot well be deem'd less than a *premeditated* act of rebellion; a *gigantick attempt* to force the direction of events, and moral government of this world, out of their proper and exalted station in the hands of Almighty Wisdom and Goodness, down to the low and hazardous condition of being misused and perverted by weak and wicked man^w.

Sect. II.
§. 1, 2.

§. 2. It shall be my present business to enquire, whether it be not as *contrary to the rules of justice and mercy*; the observance of which we are so indispensably obliged to. For, tho' the former motive cannot

^w Sermon,
p. 11.

PART I. cannot fail to invite the *attention* of thoughtful and
 Sect. II. serious minds, and will undoubtedly be of *weight*
 §. 3. with such ; yet, as there are too *many*, who are *not*
 likely to feel the *strength* of it in its *due* latitude,
 and with the *desired* effect, unless the *latter* enforce-
 ment can be brought in to rouse the *dormant* facul-
 ties of their souls, and lead them to *reflection* ; (o-
 pen, as they should seem, *more* to the principle of
self-love, and dread of *present* sufferings, in *them-*
selves or *relatives*, thro' unavoidable *social* connex-
 ions, than to *abstracted* reason, and *distant* conse-
 quences ;) it would rather be a *desertion*, than a *de-*
fence of truth, to offer it *unaccompanied* with what
 seems so *likely* to extend its *influence*, where one has
 so much *reason* to wish it may *finally* prevail.

§. 3. Accordingly, after having just *reminded* my
 reader of the Letter-writer's *management* in this
 place, taken notice of *before* ^x ; I shall beg leave
 to say, that if he consults my Sermon^y, he will
 find me proving in a *distinct* article these *two*
 points ; *first*, that *every* individual has by *nature*
 such a *peculiar* property in *some* things (his body,
viz. limbs, life, reason, and so on) that *no other*
 besides *himself* can claim any *original* right to use
 them as *his* ; and *next*, that by the *same* constitu-
 tion of *nature*, we are *directly* form'd for *social* life ;
 for the *benefit* of *others*, full as much as of *ourselves*.
 Hence I infer in the *following* article^z, that accord-
 ingly they, who *seriously* endeavour to conform in
 their conduct, *both* to these *original* claims of their
 fellow creatures, and to these *social* tendencies of
 their *own* natures, must be allow'd to act *right* ; as
 acting *agreeably* to the *laws* of their constitution, which
 are at the *same* time the *laws* of their Great Creator.
 Whilst they, who in the direct *contrary* way scruple
 not to *encroach* upon those *sacred* rights, and are
 found *resolutely* to pursue methods, *directly* produc-
 tive of many great and often irreparable *mischiefs* ;
 must

^x Sect. I.

§. 16.

^y P. 11.

^z Sermon,

P. 12.

must be held guilty of a breach of duty in both re-^{PART I.}
 spects, and so far forth *professed enemies to mankind.* ^{Sect. II.}
 After this I proceed in a *further article*^a, to shew,^a ^{§. 4.}
 that the *favourers* of inoculation may be *justly* charg-^{p. 13.}
 ed, as well with *such iniquitous encroachments*, be-
 cause of the *tyranny* they confessedly exercise over
 the *lives* and *happiness* of others, without *warrant*
 or *necessity* ; as with *such injurious treatment of their*
fellow creature, because of the *mischiefs* they occa-
 sion, *wherever* they are *suffered* to introduce the
 practice.

§. 4. In his *pretended* answer to these *several* par-
 ticulars^b, my able disputant says absolutely *nothing*^b Let. p.
 with regard to the *first* article, respecting the origi-^{26.}
nal unalienable rights of mankind. He leaves it *en-*
tirely as he finds it ; without so much as *attempting*
 to shew, *either* that this *foundation-principle* of social
 virtue is *wrong* laid ; or that, as it stands, the pa-
 rent's *inhumanly* poisoning the *body*, and endanger-
 ing the *life* of his child ; and inoculation, *where*
 it prevails, doing the *like* to all within its reach ;
 (with many other unjustifiable *impairments* of their
property and *happiness* ;) are *either* of them *proceed-*
ings capable of being *reconciled* with what those
sufferers may respectively *claim* in the case. We may
 therefore rest *assured*, from the Letter-writer's deep
 silence on this circumstance, *that there is an evident,*
absolute, undeniable inconsistency in this affair between
inoculation and the original rights of our fellow-crea-
ture : Tho', if my opponent had been a *fair* rea-
 soner, and *one* who *really* meant to *inform*, and not
 to *amuse* his reader, he ought to have *confessed* as
 much ; and not to have *artfully* dropt the mention
 of *this* circumstance here, and yet advised me *af-*
terwards^c ; not to charge inoculation with *inhuma-*^c Let. p.
nity and *tyranny*, as if *truly* he had *proved*, or even^{29.}
 so much as *attempted* to prove the contrary. *H
 Φρονεῖν ἔλασσον, ἠδυνασθαι δὲ μείζον.

PART I. §. 5. But my reader has *already* seen, and will
 Sect. II. meet *hereafter* with so *many* like instances of *foul*
 §. 5, 6. debate, that I wou'd not have him look upon *this*
 incident as any thing *extraordinary* in my good
 friend the Letter-writer; any *more*, than his un-
 dertaking *seriously* to prove that inoculation is *not*
 inconsistent with that *other* principle of *social* vir-
 tue, *the benefit of our fellow creatures*. If you en-
 quire *how* he conducts himself in this very *arduous*
 task, you will find him^d arguing *first* in the *negative*
^d Let. p. way, that the *evils* which inoculation causes in *cities*
 26. and *populous* places, are *no evils* chargeable on those
 who *either* follow or submit to the practice, because
they accrue by accident, without design, after due pre-
caution, and proper care taken to prevent them; and
 then in the *next* place he endeavours to shew *directly*,
 that inoculation is *really beneficial and salutary*.

§. 6. As to his *first* plea, far be it from me to
 entertain so *harsh* an opinion, of the persons in *any*
 way concern'd with inoculation, to imagine, they
 shou'd *really* intend the *ruin* and *destruction* of their
 fellow creature. But *this*, I think, I may say *with-*
out the least *rancour*, that, since *no one* can deny,
 and my opponent *himself* allows of it in his argu-
 ment, that inoculation, when *forc'd* into populous
cities or *villages*, does not *sometimes*, but *perpetually*
 cause a diminution of *trade*, the *impoverishment* of
 many *families*, and the *loss* of many *lives*; it fol-
 lows incontestably, that they who deal in *practices*
 constantly observed to be *thus* variously *destructive*
 (not by *accident*, but by *effect*, as *natural*, as it is
knowable,) must needs be accounted *injurious*; and
 if they *persist* in their purpose after *such* knowledge
 and experience, *professed enemies to society*. It mat-
 ters not *one straw*, what *intentions* a man has, who
 in a *city* sets his house on *fire*, without the *know-*
ledge and *consent* of his neighbours, and thereby
 spreads a *general conflagration*. If he ventures to
despise

despise in this instance his *social* connexions, and had *capacities* of understanding and *foreseeing* what *consequences* his conduct would *inevitably* be attended with, I believe it *impossible* for him to *avoid* the imputation of an *incendiary*, and not to be *treated* as being highly *criminal*. And for *what* reason our inoculators, in a *case* so exactly *parallel*, should be held *less* so, I have not penetration enough to discover; no not, tho' they shou'd be *thought* to have taken all the *precaution*, and used all the *care* they cou'd, to prevent the *mischiefs* they so *certainly* occasion. For, since we must *charitably* suppose, that the gentlemen *hitherto* concern'd in *this* operation have not been *deficient* in such necessary *precaution*, and yet for *all* that the infection has *constantly* spread its venom *far* and *near*; especially where *more* persons than *one* have been inoculated; we must infer, that it is next to *impossible* to prevent the disease from communicating *itself* to those within its verge; and consequently, that *the best care and precaution* being apparently *ineffectual* in the case, and *well known* to be so, there can be *no excuse* for presuming notwithstanding to *pester* a neighbourhood with so *pernicious* an invention. Indeed, if we *attentively* consider, how *many* persons must *necessarily*, and how *many* do from *different* motives *affectionately* attend *patients* labouring under *this* disease; how *many more* must *unavoidably* have *concerns* with those that so *attend* them; and then, how *long* the *sick* and all *about* them remain in their *infectious* state; and *what* and how *much* after their *recovery* or *death* must be done in *different* ways to *restore* things to their *former* soundness and *purity**; it must appear *more* improbable for the *dis-*

I temper

* A gentleman was infected on entering a room, full *three* months *after* a person had lain there in the disease; and yet the
ever-

PART I. *temper* not to spread in *populous* places, than for a
 Sect. II. *fire* raging *above* controul in *one* house, not to in-
 §. 7. flame the *next*, or any *within* its reach.

§. 7. Things being *so* constituted, and the *whole* of this *notorious* fact *fairly* represented to the mind, one would imagine, *no* person of any degree of *modesty* cou'd presume to *aver*, that notwithstanding *all these unavoidable mischiefs*, which inoculation *confessedly* occasions, *wherever* it prevails, the *practice* ought to be admitted *as beneficial to society*. And yet the Letter-writer ventures to affirm ^e *positively* and directly, *that inoculation unquestionably adds to the happiness of society* (for *this is the great and glorious end* he refers to) *by the comforts arising from this particular kind of intercourse*. So bold an assertion in the face of the world, it might be expected, shou'd have been supported with *some* considerations very *solid* and *conclusive* indeed, to cause so much as a *doubt* in the case. But behold, *all* we find offer'd to *raise* full conviction ^f, is *another*, as bold assertion, *that inoculation is found salutary upon the whole, and preservative of millions, since by this the life of the parent is prolong'd to the benefit of the family, and the lives of the children the welfare of the publick*. That *some* under the *artificial* infection escape death, as well as under the *natural*, this is certain; but that *either* kind *preserves* and *prolongs* life, is as *false* as any thing that was ever asserted ^g. And if inoculation manifestly occasions *the shortning and destruction* of life in those that die through means of the operation, whether *submitting* to or *casually* infected by it, then does it most evidently *preserve*

^e See above, Sect. I. §. 21, and seq. and §. 26, not.

over-careful operators of *this* city have introduced their *patients* into apartments, where, one may truly say, the beds could *scarce* be cold. A woman was unwarily infected at *Lindfield*, by being bled with a *lancet*, used in taking the pock *nine* days before. The reader may see both these instances in Dr. Kirkpatrick's Anal. p. 168.

preserve none, and destroy millions, to the apparent PART I. Sect. II.
ruin of numberless families, and the consequent pre-
judice to the publick weal. Nor let my reader for-
get, tho' my opponent again artfully drops the men-
tion of these circumstances, that besides the many
lives lost through inoculation, many families are re-
duced to the greatest streights and miseries, both by
the infection raging among them, and for want of
employment, and the consequent means of subsistence ;
and that infinitely great is the injury done to the
trade and commerce of those places, where this prac-
tice prevails, this often turning it into a different
channel, so as not to become recoverable ^h. For these h Bp. of Worcest. Sermon. p. 11.
particulars duly consider'd, it will be next to im-
possible for any one to believe with the Letter-
writer ⁱ, that after such manifest deductions to be i p. 27.
made, and the direct butchery of the practice, ino-
culation shou'd yet be accounted salutary upon the
whole ; or that it is to this machination, detrimen-
tal and injurious as appears, that the soft movements
of humanity incline ; or (with horror I transcribe it!)
the whole tenor of gospel exhortations, and examples,
direct and encourage us. Nay, I am apt to imagine,
that whilst my reader has a full sense of this matter
on his mind, he will not blame me, as my oppo-
nent does ^k, for having represented persons regard- k p. 29.
less of these mischievous consequences of their con-
duct, as being actuated by a selfish temper of mind ^l ; l Sermon, P. 13.
their proceedings manifestly appearing inconsistent
with the publick good, and wholly directed to pro-
cure a private benefit ; a benefit in the mean while,
which in this, as in all other selfish machinations, is
not only in an abstracted ideal sense an injury to the
possessors, as individuals are understood to suffer,
when the publick does so ; but may prove besides a
real personal mischief, by inducing such a change of
circumstances around, as must in one respect or other
most sensibly affect them.

PART I. §. 8. I add no more ; for *more* indeed is not
 Sect. II. wanted to convince any *one* of the *pernicious* tenden-
 §. 8. cy of the *operation*, and its consequent *inconsistency*
 with what we owe to our *fellow creature*. Only I
 observe, that, if to *satisfy* mere *humour* and *will*,
 or the *unnatural* cravings of an *avaritious* disposi-
 tion, men can *add* to their *breach* of duty to the
 Creator, *one* of the most *flagrant* instances of *inhu-*
manity to their neighbour* ; if they *can* with auda-
 cious *insolence* counteract the *will* of their Great Be-
 nefactor, and turn a *deaf* ear to the *pitiless* moans
 of *childless* parents, and *fatherless* infants ; they must
 have *divested* themselves of *every* thing *distinctive* in
 their *natures*, and can be accounted no *better* than
 Chrysoſt. *monsters* and *savages* ; ἀνδρῶπιόμορφα θηρία καὶ τέρατα^m ;
 I. c. II. *wolves* in *sheeps* cloathing.

SECT.

* Dr. Kirkpatrick allows the *obvious* tendency of inoculation
 to diffuse the *natural* disease ; condemns the *introduction* of it
 into uninfected places ; and even observes, that a reflexion on
 the *surprising* and untraceable *progress* of contagion would induce
 a person of a *humane* disposition, after *recovery*, not to reside in
 a house with any *fresh* subjects of the disease (p. 287.) Nor does
 it *alter* the case, if the *place* into which inoculation is *introduced*,
 be *already* infected ; since the device most undoubtedly *adds oil*
to the flames, and cannot but keep up and *spread* them. In the
natural way some *incidents* happen now and then, that *check* the
 disease ; as the late *frost* and *snow* might with *reason* have been
 expected wou'd have done in *this* city, had it not been for our
inoculators ; but in the *artificial* way, nature is *counteracted* in its
 designs, and seiz'd on, as heaven once was, by *violence*, without
 any hopes of *redress*, till the *merciless* hand that *strikes*, is struck
 itself with a *ne plus ultra*.

S E C T. III.

*Inoculation inconsistent with the duty
to ourselves.*

§. I. **W**HEN to enforce *conjugal* love on the husband, St. Paul urges, *that no man ever yet hated his own flesh*, unquestionably he thought he was appealing to a *maxim*, so deeply wrought in our *natures*; so consonant to the most *sensible* affections of our *hearts*; so strongly supported by the *light* of our *reason*; that it cou'd not possibly be *contradicted*, and much less proved to admit of an *exception* in any case, in which loss of *bodily* and *mental* sense did not appear the occasion of it. But how much wou'd the good Apostle have been disappointed in *such* his expectations, had he lived in *these* our days, when (to the glory or our age be it recorded!) *many* there are of *different* sorts and sizes, who, notwithstanding all those *natural* intimations to the *contrary*, can in the *coolest* temper of mind, and under the *free* enjoyment of all their *rational* faculties, raise *themselves* so much above, or out of themselves; can so much *undervalue* things most *dear* and *near* to them; as to *submit* to have their *whole* constitutions *infected* and *poisoned*ⁿ; their *fluids* thrown into a *dangerous ebullition*; their *bodies* cover'd with a *loathsome, hideous, pestilential incrustation*; their frame in its several constituents expos'd to *convulsions, deliriums, anxieties, sores, swellings, exulcerations, impairments, amputations*, and other such like *diseases*; and at last, both *health* and *life* endanger'd; and all this, when in the *full* possession of *repose*; when uncertain of
ever

PART I.
Sect. III.
§. I.

ⁿ See P. I.
Sect. I. §.

25.

PART I. ever suffering in like manner ; when capable of
 Sect. III. guarding against the fatality of these evils, by ap-
 §. 2, 3. pointed means, and as far as any human ones can
 ° See P II. go ° ; and when sure to get nothing by this manage-
 Sect. II. §. ment, but complicated guilt, heighten'd perhaps by
 8. a painful encrease of present misery, or the very
 dreaded misfortune^p.

° See P. I. §. 2. Undoubtedly St. Paul had judged such
 Sect. I. §. conduct widely distant from, or rather directly con-
 30. trary to his rule ; nor cou'd he have observed such
 doings, without being excessively surprized at so
 monstrous a perversion of one of the best known re-
 gulations of nature. Nay, if we may judge from
 what he did on similar occasions, we may con-
 jecture, that he had not fail'd to have seasoned his dis-
 suasives from it with an, O foolish Christians, who
 hath bewitched you, that you should not obey the truth ?
 But this is not the business of those, who are stran-
 gers to infallibility. Their duty is to be more ten-
 der, as being more weak, and not appointed to
 judge, but to gain the world to the acknowledgment
 of what is right. I shall therefore in a deep sense
 of my many infirmities, as well as in obedience to
 my obligations, continue to endeavour by sound rea-
 son and argument, free from all personal censures,
 to raise thought and reflexion in those, that are not
 averse to it ; sure of their subsequent regularity of
 conduct, shou'd I be so happy, under the Divine
 Influence, to gain this most important point. — Au-
 daces fortuna juvat.

§. 3. With this in view, I shall beg the favour
 of my reader to note, that in order to evince the
 inconsistency of inoculation with the duty we owe our-
 selves ; I set out in my Sermon^a with observing
 and proving, that all our privileges and enjoyments
 are laid under certain restrictions, to which we are
 accordingly bound to conform in our use of them.

^a p. 15. I next produce^r, out of many others, three such

constitutional regulations, relating severally to our PART I.
 minds, our bodies, and our lives. And then in three Sect. III.
 distinct articles*, I point out how directly contrary, §. 4.
 inoculation is to every one of those regulations. p. 17, 18.

Now the Letter-writer having said absolutely nothing to invalidate the obligations we lie under in p. 28.
 the use of our enjoyments, nor any thing with regard to the first and second of the restrictions we particularly recite, (those, namely, respecting the interests of our minds, and the constitutional oeconomy of our bodies,) we are left in quiet possession of every difficulty we have urged from those two distinct considerations; and must be fully justified, if in virtue of the proofs alledged in the Sermon, and my opponent's tacit confession of their validity, we aver again, and with redoubled assurance, that as on one hand inoculation indisputably appears destructive of the virtue and consequent happiness of our minds^u, so "See more below, P. II. Sect. II. §. 10, seq. and §. 43.
 on the other, is it an unnatural, injurious, unlawful, and criminal intrusion on our bodily constitutions.

§. 4. Two such remarkable circumstances, one might have imagined, wou'd have rais'd some suspicions in the mind of a fair enquirer, that things cou'd not possibly be right with regard to that other innate law of our natures, the last we here mention^w, the preservation, namely, of our lives. But the " p. 17.
 Letter-writer having to his cost neglected the intimations, those other particulars, if attended to, cou'd not have fail'd to have furnish'd him with, ventures upon this last circumstance, without any apprehensions of the difficulties he was involving himself in, or the hazard he was running of giving up the cause, he had engaged himself to support. Be that as it will, that my opponent^x has not proved x Let. p. 28.
 against me, either that we may without warrant or necessity endanger life; or that, when in full health, and without assurance of evil from a contrary practice, we wilfully have our bodies poisoned with a virulent,
 and

PART I. *and in its nature and tendency mortal infection, we do*
 Sect. III. *not however risque our lives unnecessarily ; this is as*
 plain, as that they are *these two* very circumstances,
 7 p. 18. from which I infer in my Sermon *that inoculation*
 See below, P. II. *is inconsistent with the preservation of our beings, and*
 Sect. III. *consequently with the duty we owe ourselves.* Nay,
 §. 26. when I read my opponent declaring positively ²,
 2 p. 28. *that it is a sin to expose ourselves to danger* (I suppose
 he means *without necessity* ; or else he says, what is
 in *itself* wrong, and *foreign* to the *present* purpose ;)
 and when it is notorious *besides*, that *all* that he ad-
 vances in *this* place tends to prove nothing *further*,
 than that the disease is *less dangerous* in the *artificial*
 than the *natural* way, I think I may justly say, that
 as he *fully* agrees with us in the *first* particular, *of*
its being unlawful, unnecessarily to expose our lives to
danger ; so is he *consenting* to us in the *latter*,
 namely, *of our actually risking life unnecessarily in*
inoculation ; since he attempts *not* to prove, that
 our lives *are in danger* before it ; or that we *know*,
 they will be *so* in the *natural* way ; but only that
 they *may* be *so*, which does *not* amount to a *necessity* ;
 and much *less*, when he does *not* undertake to shew,
 that the *disease* in the *artificial* way is totally void of
 danger ; nor can *even* evince, that it is *less dan-*
gerous, notwithstanding what he urges to *that* pur-
 pose. For allowing him (what shall be proved
 hereafter^a, he *vainly* imagines) that inoculation *se-*
 cures us against *those* sources of danger, *that indis-*
 position, namely, of the air and seasons ; the want of
 proper time for preparation ; and the malignity of the
 infection ; does he not *tacitly* ; nay, *must* he not
 admit, that an *originally* bad, or an *impair'd* *consti-*
tution ; the *quantity* and *quality* of the *inflammable*
 matter lurking *within* us ; the numberless *accidents*
 that may happen in the *first* stage, and during the
 whole *course* of the disease ; and so on ; are such
 particular circumstances, as inoculation cannot alter
 for

^a P. II.
 Sect. I.

for the *better* ^b? And need we be told, that *these* ^{PART I. Sect. III. §. 5. See P. II. Sect. I.} very *circumstances* are the *most* to be apprehended; are the *worst* that can be met with in *this* disease; are *alone* capable of doing *all* the mischief, notwithstanding *any* other *favourable* incidents; as they are *sure*, where *absent*, to render every *other* source of *danger* of very *small* account? No, certainly. These things are evident to the *meanest* capacities. And therefore I may *safely* leave it with my reader to judge, whether *any thing* can well demonstrate the absolute want of *necessity* in inoculation; or the imminent *hazard* to which persons expose their *lives*, when submitting to it; or the consequent *breach of duty* they become *guilty* of to *themselves* by their compliance herein; *more clearly*, than what the Letter-writer has *partly* confessed, and *partly* hinted at in his *reasoning* upon this head; which, by the way, I beg my reader wou'd *treasure* up in his *memory*, as it affords an *incontested* evidence, that *truth* is most *certainly* on *our* side of the question; since so *thorough-paced* an artist as my opponent cou'd not, with *all* his care, avoid falling a *victim* to the *force* of my *argumentation*.

§. 5. I must not omit, in the mean while, to take notice here of that *leading* principle of the gentleman's argument^c, that a man cannot avoid diseases; this ^c p. 23. being unreasonably *positive* and *general*; since, tho' it be *true*, that we are *liable* to be affected by, and not likely to keep *totally* clear of diseases; yet it is notorious, that by *care* we may avoid *numbers* of them, and particularly all *infectious* ones; and still more particularly, that we *here* treat of; by fencing *against*, or getting *out of the way* of it; which *many* are known to *have* done to their *great* comfort and security*. Nor is my friend better grounded in

K

his

* Dr. Kirkpatrick (Anal. p. 8.) having proved from reason the high *probability* of persons *fencing* against infection by the

PART I. his *inference*, when he would have us believe, that
 Sect. III. because we are certainly *bound to render the diseases*,
 we are *obnoxious to, less dangerous*, we are *therefore*
under obligations to be inoculated. For, *besides* what
 was observed *just now* to prove *inoculation not less*
dangerous than the *natural disease*; and therefore
 not a *saving*, but *hazardous* method; who *ever*
 heard, who *ever* could have apprehended, that the
bringing on the very disease we dread; the very
poisonous and destructive infection we stand in so
 much *fear of*; was the way to render it *less dange-*
 * See a- *rous*?^d I dare say, *every person of common sense*
 above, P. I. wou'd have imagined, that keeping *this disease*,
 Sect. I. like *all others*, at as great a *distance* as possible, was
 §. 25. a much *better security* than *any*, which the *art* of
 man may be thought *capable* of affording: And
 that, in the mean time, it was *prudent* to guard *a-*
gainst the chance of being *surprized* unprepared, by
 leading a *virtuous and regular life*, and not omitting
 the *use of physical means*, where they shall appear
beneficial or needful. Indeed, *this is to act like rati-*
onal creatures; this *not indolence, not imprudence*;
 but precisely the *very way to render the disease we*
 are speaking of, like *all others*, either *quite harm-*
less, or at least, *vastly less dangerous*. And whilst
 we cannot but be *assured*, that in *so doing*, we fol-
 low

use of *Assa fœtida, Rue, Galbanum, Camphire*, and the like;
 shews *directly* from the learned Diemerbrook, that the *smoking*
 of *Tobacco* (Issues in others, p. 150.) was found in that gentle-
 man's case, and many more, not only a considerable *defence a-*
gainst, but *expulsive* of the plague. Were I at *liberty*, I cou'd
 produce *several* instances, in which the use of *Tobacco* has
 proved *salutary* against the variolous infection, *as well as against*
 the plague. At least, that persons much addicted to *smoking*,
 have absolutely *escaped* the distemper, or have had it very
slightly; this I can affirm from my *own* certain knowledge. In
 the Royal Transf. (abr. V. III. p. 276.) strong *smelling*, and
 strong *tasting* substances, kept in the mouth, and *chew'd*, to
 promote spitting, are recommended, as *preservatives* against any
 kind of infection.

low the dictates of *right reason*, and the establish'd PART. I. Sect. III. §. 6, 7. laws of our *nature* ; and are *not*, as in inoculation, *impiously* attempting any thing *against* the will of our Creator ; nor *daringly* intermeddling in the *weighty* concerns of His Government ; we have *all* the reason in the world to *believe*, that we shall *not* in our *necessities* be thought *unworthy* of the Almighty's *favour* and *protection*, so it be consistent with our *real* good, or with the more *enlarged* views and *wise* designs of Providence.

§. 6. How far *distant* from *truth* therefore my opponent is, when he affirms^e, *that nature and* P. 18. *prudence* cry aloud for our complying with inoculation ; how miserably he *errs*, when he tells us, *that every reasonable man wou'd chuse to lay hold of this saving method* ? And how extremely *shocking* his language is, when he dares to compare this *pernicious unhal- low'd* deceit to the *Jordan* of God ; and the establish'd course of Providence to the *inefficacious and uncertain* streams of *Abana* and *Pharphar* ; All this, I dare say, is *too* plain, from what has *now* been advanced, to *fear* my opponent shou'd by such *un- supported* asseverations be able to *impose* upon any *rational* creature. On the contrary, I have good grounds to expect, that these *several* insinuations of his, together with the *practice* they are designed to *countenance*, will be *treated* as they deserve ; and that inoculation will *henceforward* be look'd upon, as being, what it has been demonstrated it is, not only *destructive* of the *virtue* and *happiness* of our *minds* ; nor only *injurious* to the *constitutional* *econo- my* of our *bodies* ; but over and above all this, *ex- tremely* *hazardous* and *full* of *danger*, with regard to our *lives* ; and therefore *absolutely* and *perpetually* *inconsistent* with the *grand* law of *self* *preserva- tion*.

§. 7. 'Twas to impress this *undoubted* truth the *deeper* on my audience, and to convince them, at

PART I. the *same* time, of the inexpressible *absurdity* of inoculation, that I stated a *comparison*^f between the
 Sect. III. *practice of inoculating*, and the *setting fire to a house*,
 §. 8. *to prevent its being burnt down* : With *this* my good
 f Sermon, friend the Letter-writer is *much* displeased. He tells
 p. 18. me, not in *this* place, where his *observations* shou'd
 have appear'd, but *lower down*^g, that *this* similitude is very *improper* ; and sneers a little at the *gravity*, with which he imagines I deliver'd my sentiments. I can *assure* the gentleman, that in *no* part of my Sermon was I in *jest* ; but *serious* thro'out ; as the *subject* in hand, and the *place* I was speaking in, *required* of me. Nor wou'd it have done any *injury* to the Letter-writer's *credit*, had he endeavoured to preserve the *like* temper of mind in his performance ; as this cou'd not but have *effectually* secured him against a *suspicion*, which the world will *now* be apt to entertain, that the *mirth* he so *much* affects, and so *surely*, when he *cannot* answer an objection, is the *mirth* not of *truth*, but of rank *envy* and *disappointment*.

^h Ovid.

Risus abest, nisi quem visum movere dolores^h.

Met. II.

But let that pass.

778.

§. 8. That the reader may see the full *propriety* of the similitude before us, he will excuse me, if in a thing so *plain*, I am *forced* to observe to him, that the *torch*, with which a man may be supposed to *set fire* to his house, answers well to the *lint* or cotton used in inoculation ; the *fire* contain'd in the torch, to the *variolous matter* in the lint ; the *lighted torch* to the *infected lint* ; the *application* of the lighted torch to the *application* of the infected lint ; the *house* to the *body* ; the *furniture* and other *combustibles* in and about the house, to the *inflammable matter* within our bodies ; the *moveables* in the one case, to the *adventitious fuel* in the *other* ; the *timber* in the walls, and other parts of the building, to the *matter* that is wrought

up

up in our frame, and congenial to us ; the quantity and quality of both in the former, to a like quantity and quality in the latter ; the house on fire to the body inflamed ; the degree of conflagration in the one case, to the degree of inflammation in the other ; the implements lessening it in the first, (with the care and judgment in the management of them ;) to the expedients moderating it in the latter, and the skilful application of them ; the causes encreasing the danger in the one, to those augmenting it in the other ; and the variety of effects in the first, to a like variety in the last ; even from none to total destruction.

PART I.
Sect. III.
§. 9.

§. 9. Is there then room to quarrel with this similitude ? or is there any, that ever was produced, that tallies better, or in more particulars, than this ? I believe not. Nor does my opponent seem in reality to deny it ; since he only saysⁱ, that allow-ⁱ p. 32.
ing my position to be true, it has nothing to do with the matter in debate, because tho' none but a FOOL or a MADMAN ever set his house on fire in the thought of saving it from being burnt down, yet many wise men have destroyed a small part of a building, in order to save a much larger. The use of the words fool and madman, on this occasion, I must declare not only very unpolite, but impolitick, to the highest degree ; since, shou'd it be made out in the sequel, that inoculating is in very truth like setting a house on fire, with a view to save it from being burnt down, I am at a loss to conceive, how the gentleman will be able to atone for fixing such injurious appellations on all, that have, or shall make choice of his beloved expedient. But to the point. If my reader is capable of diving into those secrets^k, and profun-^k Let. p. 8.
dities^l, my worthy friend has shewn us, more than^l Let. p. 6.
once, he is so well vers'd in ; it is possible, he may come at the bottom of this very recondite ratiocination. But, as I have never ventured to go farther than

PART I than *common* sense and *natural* reason wou'd lead
 Sect. III. me ; — *Davus sum, non Œdipus* ; — I must profess myself at a *loss* to say with the *least* degree of *certainty*, what may be my opponent's *meaning*. All I can do therefore in my *present* streights, is to ask with all *submission*, whether by *his* similitude of the *wise* destroying a *small part* of a building to save a *much larger*, the gentleman proposed to tell us, that they who *submit* to inoculation, do in *like* manner undergo the *loss* of *something* belonging to their *bodies*, *constitutions*, or *healths*, that they may *happily* enjoy the *rest*, tho' *maim'd* or *impair'd* ? For if *such* was my friend's intention, he has acknowledged, what in *many* cases has *really* proved to be the *truth*^m, and what, no doubt, tends so *much* to
 Sect. I. §. the *credit* of inoculation, that I cannot but *return*
 23, 25. him my *thanks* for having thus *own'd* it. Or shou'd
 and P. II. I be *mistaken* in my *conjecture*, for I give it for *no*
 Sect. III. §. 14, 19 *more*, I wou'd ask in *another* way, whether the gentleman intended by *his* observation to inform us, that *just* as they, who *destroy* a *small part* of their *house*, to save a *larger*, seem *thereby* to submit to *some* damage, in order to avoid a *greater* ; just so do persons *inoculated* agree to run *some* risk, to expose themselves to *some* *danger*, that they may *happily* escape a *worse* ? For was this a *right* interpretation, I wou'd observe, that *besides* the extreme *lameness* in the comparison between the *actual* damage sustain'd in the *one* case, and only the *danger* of it in the *other* ; he has favour'd us with a *second* plain confession, that inoculation does *expose* us to *danger*, of which the reader may know the *precise* *degree*, if he'll be at the trouble of turning back a *few* leavesⁿ. After all, my opponent perhaps design'd *no more*, than to observe, that as the *destruction* of *part* of a *house* is a *means* men are often *forc'd* to employ, to *save* the *rest* ; so inoculation is a *means* to *secure* *life*. But then, I must take the *liberty* to de-

^m P. I.
 Sect. I. §.
 23, 25.
 and P. II.
 Sect. III.
 §. 14, 19

declare, that I think my friend very *unfortunate* in the *choice* of his *simile*, since it is *impossible* for any one to attend to it, without having the ideas of *loss* and *destruction* full on his mind, and being tempted to *apply* them to inoculation. Besides which, as *no body* questions, that they, who *submit* to the operation, do it with a view to *save* life; but *many*, and among others, *myself* in this very place, imagine, they *act* herein very *injudiciously*; because inoculation is not in *any* sense capable of *securing*°, but *directly* and positively *endangers* life^p; the Letter-writer must *excuse* me, if I return him the *compliment*, by telling him, that his *simile*, and *all* that he builds upon it, is *nothing* to the purpose. Nor shou'd I see *reason* for *retracting* my opinion, was the Letter-writer's intention *finally* to instruct us, that tho' no *wise man* sets his house on fire to *save* it from *destruction*, yet, when it is set on fire, he *readily* submits to take a *small part* of it down, to *save* a larger. For, not to say, that inoculation regards not a *small part*, but the *whole* of our *bodily* constitution; I cannot conceive the *pertinency* of the remark, since the question *here* is not what a man may *lawfully* do, when *once* he is infected, but what he can offer in *excuse* for *infecting* his body, and *endangering* his life, without call or necessity.

§. 10. Apprehensive, that his *intimations* wou'd not serve to shew the *impropriety* of comparing inoculation to a man's setting his house on fire, in order to prevent its being burnt down; my good friend draws nearer to me by observing^a, that to make my instance bold, it is incumbent on me to prove, that the same symptoms in degree, as well as kind, attend; and the like mischievous effects ensue, in the artificial, as in the natural Small-pox. Nothing easier in the world; nor any point so fully attested to by the greatest physicians and surgeons, than this very fact; as has been abundantly proved above^r. The gen-
tleman

PART I.
Sect. III.
§. 10.

° See P. I.
Sect. I. §.
21, seq.
^p See above, §. 4.

^a p. 32.

Sect. I.
§. 25.

PART I. tleman therefore gives up the question, and in con-
 Sect. III. sequence of his *own* words, admits the *propriety* of
 §. 11. the similitude.

Incidit in Scyllam, cupiens evitare Charybdin.

Nor let *him*, or any *other* imagine, it *weakens* the conclusion in the *least*, that there are *instances* of inoculation, in which both *symptoms* and *effects* have proved *mild* and *harmless*. For *besides* that the *same* obtains in the *natural* disease, we are to consider, that when we *affirm* or *deny* any thing of a *practice*, we always must be understood to speak of it in *all* its latitude, to the *full* extent of all its *probable* or *real* consequences ; which is so true, that Dr. Nettleton^s acknowledges expressly *the symptoms to be the same, tho' all were not seized with all of them, nor in the same degree or continuance*. The argument then in its *proper* dress is, that since inoculation is *not* free from any *one* dangerous symptom observable in the *natural* disease ; nay, has *some* circumstances attending it, that *encrease* the danger^t, *whoever* submits to the operation, *brings* upon himself (to say the least) the *self-same* danger he is *desirous* and *endeavouring* to avoid ; which is *exactly* as absurd, as if a person shou'd set his house on fire in the thought of saving it by that means from being burnt down ; nay, is the *very* absurdity *itself*, considering the *parallelism*, we have just now^u shewn to subsist between inoculation, and the setting one's house on fire.

§. 11. Whatever therefore my opponent may think of the *matter*, this *simile*, and the *reasoning*, it was brought to *illustrate*, carry the argument so full home, that I am *apt* to think, it won't *easily* be got over ; any more than the *propriety*, and *import* of *another* simile, I have had *occasion* to mention *above*^w, can be *invalidated*. And, tho' the Letter-writer has taken no notice of *another* particular, I mention in *this* part of my Sermon^x, I must beg leave to *remind* my reader of it ; namely, that if
 any

^s Royal
 Tran. abr.
 vol. VIII.
 p. 604.

^t See P. II.
 Sect. I. §.
 6.

^u §. 8.

^w Sect. I.
 §. 21.

^x p. 18.

any one shou'd think such *risquing of life*, as inoculation appears *justly* chargeable with, to be *lawful*; he ought to consider, that according to truth, the *hazarding of life* can be *justifiable* only, where the *loss* of it is become *unavoidable* in any other way. The reason is, that otherwise the *preservation* of life wou'd be no more a *duty*. Whereas *that* duty being once admitted, as *indispensable* (where no *higher* duties contradict it) not only the *hazarding life without reason is condemn'd*, but the *hazarding of it in case of extremity* amply *justified*; as *that* is in *fact* an attempt to *preserve* it. The *immorality* therefore of inoculation is in this manner clearly made out; whilst the *absurdity* of it must strike with *redoubled* force from our *present* view of it; since, to use my *fav'rite* simile of the *fire* once more, the *risquing of life* by inoculation, whilst we *know* not, whether the *disease* we dread, will ever *affect*, or ever *injure* us, is just as reasonable, as if a man shou'd in a *general conflagration* venture upon *perilous expedients*, before the *approach of the flames* had made every other method of *salvation* impossible.

§. 12. Accordingly, when inoculation has been demonstrated in the *strictest* method of proof not only highly *absurd* and irrational, but diametrically *opposite to the grand law of self-preservation**, as exposing

* When Dr. Kirkpatrick shall have consider'd what has been said here, I hope, he will think his argument from *self-preservation* (pref. p. 13.) to want *two* very great supports, before it can be *conclusive*, viz. that *this* principle does lead us to the *choice* of inoculation; and that in doing so, it directs us to what is not in *itself* blameable. Self-preservation is an excellent *instinct*; but *never* shou'd be allow'd to act but in *subordination* to the *superior* faculties, which in the *present* case are demonstratively *against* it, or rather demonstrate that it is *itself* against inoculation. As to what the Doctor adds (pref. p. 14.) by way of counterbalance, that it can be no duty to expose our *lives* to a *distemper*, which destroys full fifteen for one, that fails by *inoculation*; this is founded on *calculations* and *inferences*, which are sufficiently

PART I. posing to the *self-same* hazards, the *natural* disease
 Sect. III. is subjected to, and even to *more* than obtain in
^z See P. II. *that* way of infection ^z; it is a *just* inference to say,
 Sect. I. §. 6. that they, who are fully *apprized* of this circum-
 stance of the practice, and yet *presume*, thro' mere
wilfulness, or in compliance with some perverse
instinct, either to recommend, or to force upon
 others, or to undergo themselves, this *doubtful* and
dangerous expedient, cannot but become *guilty* of a
 high *crime* and misdemeanor; *atrocious* indeed, if
 follow'd with *losses* of life; and *not* much less so, tho'
 it shou'd happen *not* to prove so *fatally* injurious *.

^z p. 18. As I observed it in my Sermon ^a, it is *vain* in this
affair to plead in excuse a *rectitude* of intentions, whilst
 the means we employ, create the very hazard we wou'd
 shun; and more *absurd* still is this pretence, when
 there are means provided, which create *no* hazard, but
 tend *directly*, under the favour of Heaven, to *secure*

^b See P. II. us against *all* danger ^b. Natural incapacities; igno-
 Sect. 2. §. 8. rance, *honest*, not *wilful*; deception thro' the *false* re-
 presentations of *self-seeking* impostors; wrong judg-
 ment in cases of *intricate* and *nice* enquiry; these,
 and

sufficiently spoke to *below*, (P. II. Sect. II. §. 32, *seq.*) And if
 in virtue of my observations it shall appear *certain*, that *inocula-
 tion* is *neither* less mortal, nor less dangerous (see P. I. Sect. I. §.
 25. and P. II. Sect. I. §. 6.) than the *natural* disease; that
 it is in truth *more* dangerous (P. II. Sect. I. §. 6.) than *that*;
 and that it is not by a *bold* presumption of our own, but Hea-
 ven's decrees, that we are exposed to *these* dangers; the Doctor
 will do well to shew, which of the *two* ways of acting is *most*
 consistent with our *duty*; *that* which, after all reasonable care on
 our side in the constant observance of *regularity* and virtue, and
 the *due* use of means, leaves the *rest* to the disposal of Him, in
 whose hands are the *issues* of life; or *that*, which boldly rejects
 so *benevolent*, so *powerful* a protection, tho' still dependent upon
 it; steps out of the *course* of its *regular* actings; and without
 regard to the establish'd *conditions* of Divine favour, as well as
 without necessity, *risques* life (as *much* and *more* than before) and
 thus *weakly* seeks thro' *danger* to secure, what no mere *human*
 means can secure.

* See below, P. II. Sect. III. §. 26, *seq.*

and such *like* circumstances will be *readily* allowed PART I. Sect. III. §. 13. to afford just *alleviations* of guilt, where they can be urged to the *full* satisfaction of the conscience.

But the *rectitude* of intentions is a mere *nose of wax*, turn'd in every *shape* as villainy requires; and which we shou'd duly remember, can *never* be admitted as a *valid* plea, but where the *means* we use, tend *directly* and in their own *natures* to procure the *worthy* end we propose, and fail *not* to do so, but through *accident*, and *unexpectedly* ^c.

§. 13. Thus have I shewn, as *incumbent* on me, See above, Sect. II. §. 6. and P. II. Sect. III. §. 29. that *inoculation* is *absolutely* inconsistent with the *pre-* and P. II. Sect. III. §. 29. *servation* of our *lives*, the *well-being* of our *bodies*, and the *virtue* and consequent *happiness* of our *minds*.

And if to this it be added, that *this* practice is in *like* manner *incompatible* with the *original* rights and *most* essential interests of our fellow-creature; as well as *injurious* to the *Deity*, and every way *irreconcilable* with the *duty* we owe *Him*; (all which has been proved in the foregoing sections;) I cannot see, what any *rational* creature can desire *more* to convince him of the *manifold* immorality of *this* device, and the consequent guilt he must contract, shou'd he, notwithstanding such *weight* of evidence, *wilfully* pursue what is so demonstrably *evil*. Indeed I am so *fully* satisfied of the *absolute* truth of the *charge* here laid, and of the *undoubted* iniquity of *inoculation* in this respect, that I cannot help believing it *wholly* owing to want of *serious* recollection, or of a *full* insight into the *nature* and constituents of the *operation**, that it has met with so much, and such va-

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rious

* As in the preface to his Analysis (p. 1.) Dr. Kirkpatrick complains, that *the people* are not left to see and hear *undisguised* facts for themselves, and to form their own *unbiassed* reflections on them, and seems herein to *censure* the endeavours of some of the *clergy* to oppose the *progress* of the practice; the Doctor must excuse me, if, in vindication of *myself* at least, I challenge him

PART I. *rious* countenance. If therefore what is offer'd *here*,
 Sect. III. shall be *able* in any manner to *rectify* such defect ;
 or even shall do no *more*, than prevent that *inconsiderateness*, with which numbers are observed to
rush

to produce *out* of my Sermon, or this Defence of it, one *single* fact *designedly* misrepresented by me. If there are mistakes in the *recitals* of 'em, I can in the *solemnest* manner aver, that they are not *mine*, but the *authors*, out of whom I have *faithfully* cited them ; and if they are *truly* hinted at in the Sermon, and now *truly* rehearsed after the *best* authorities, why the complaint ? or why shou'd the Doctor find *fault* with me for recommending to the observation of *others* certain, not *far-fetch'd*, or *affected*, but *clear*, and *natural* inferences, to which those facts inevitably lead us ? Has the Doctor never heard of *dumb dogs*, that cannot bark ; of *watchmen*, that are sleeping, lying down, loving to slumber ; of *hirelings*, that care not for the sheep, and can see them scatter'd, and caught by the wolf ? Most surely the Doctor has. And does the Doctor think, any one that wou'd fain act *rationally*, would chuse to expose himself to such appellations ? Or, if this carries matters to a *higher* pitch, than the *elegant* taste of our age will admit of, what *opinion* wou'd the Doctor entertain of a man, who, tho' *appointed* and *maintained* by the publick for the purposes of *instruction*, shou'd however *supinely* and *ungratefully* omit to *communicate*, what, through *leisure* and some *happy* opportunities he has been *able* to collect ; especially under the deep-wrought *conviction* of the *usefulness* and *beneficial* tendency of such information ? No very *favourable* one, I dare say, were we here concern'd with any *other* subject, but that *valuable* one of inoculation. And yet, I don't see, why *inoculation*, if it be a *complicated immorality*, shou'd be more tenderly used than *any other*. Thus far then the Doctor can have no complaint *against* me ; and much less, if he is pleas'd to consider me, as absolutely *certain*, that the *sole* reason, why *this* device has been, and is still so *greedily* embrac'd by *many* (those I mean, whose trade is *not* benefited by it) is, that they *never* have *maturely* consider'd the *real* nature of this operation, nor *ever* have been *fully* informed of the *many dangers*, to which it exposes, nor of the *many mischiefs*, it has *unquestionably* occasion'd. In a word, what I have ventured to advance in the Sermon, and in *this* Vindication of it, proceeds from a sense of *duty*, and aims at the *good* of others ; and so far forth the *design* is *honest* and *praise-worthy*. What *effect* it will have, must be left to *time* to determine : tho', as *truth* is most certainly on *my* side of the question, I cannot forbear *affirming*, that it will *prevail* at last. Magna est veritas, et prævalebit.

rush upon this measure, *dangerous* as it evidently appears to their *highest* interests ; I shall have reason to rejoice for having been *enabled* to become *serviceable* in any degree to the cause of *virtue* and *religion* ; and shall not be without *hopes* of seeing this *unblessed* expedient *rejected* in time with as much *zeal* and as *universally*, as it has been *received**.

PART I.
Sect. III.

PART

* After what has been offer'd in these *three* several Sections, to shew the *complicated immorality* of inoculation, it cannot, I apprehend, be doubted, but that they, who submit to, or encourage the practice, under a *full* sense of such its depravity, contract *guilt*, and consequently *expose the soul to more important peril*, than what they dread from the disease. If therefore Dr. Kirkpatrick (pref. p. 10.) means *no more*, than that *arguments* shou'd be produced to prove *such* an inference, I must refer him to what has been said in all the *foregoing* paragraphs. But if he means, that I shou'd *erect myself into a censorial importance*, and charge this home *indiscriminately*, tho' he very *uncharitably* represents me as doing so in *other* respects (p. 16.) I must beg leave to tell him, that he *mistakes* his man most *grievously*. I detest *personalities*, and have the most *contemptible* notion of those that presume to judge of the *heart*, unless where actions are very *notorious*. I was so far from being influenced by *such* rancour in ever a *thought* or *line* in my Sermon, that on the contrary it was a *deep* sense and *full* conviction, that persons *see not* these consequences, or see *contrary* ones, that induced me to lay before *those* under my care, and before the *publick* afterwards, the *several* doubts, which to me appear'd *not* to have been *fully* stated before, and yet to bear extremely *hard* against the practice. Upon the *foot* then of *problem* and *argument*, with the *honest* view of informing *myself* and *others*, I am ready to *join* issue with the Doctor, and shall *not* decline, if properly *called* upon, to shew *inoculation* (not inoculators or inoculated) to be *chargeable* with being *injurious* to the *virtue* and consequent *happiness* of our *minds*, if what I have said *already*, shou'd not prove *sufficient* to that purpose. Beyond this I *never* meant, and I hope, never shall be *tempted* to go, in *this*, or any other part of the debate.

PART II.

Containing the Physical Arguments against the Practice.

SECT. I.

Inoculation no guard against the dangers incident to the natural disease.

PART II.
SECT. I.
§. 1.

§. I. **T**HE religious and moral arguments urged in my Sermon, *against* inoculation, and the *solutions* occasionally given to some *pretences* offer'd on the *other* side of the question, having been *minutely* reconsider'd in the *foregoing* Sections ; and the Letter-writer's *observations* upon them, having been proved with the utmost *impartiality*, and in the *strictest* way of reasoning, either absolutely *beside* the question, or so contradictory to *reason* and *fact*, that one cou'd hardly desire a *weaker* disputant, than what I have *here* to deal with ; we are now, in the *regular* course of our enquiry, to take a review of the *physical* objections to the practice, still to prove the *absurdity* of it. And here I must beg the *favour* of my reader *previously* to observe, that as I do in *express* terms declare in my Sermon^a, that what I *chiefly* design'd in *this* part of my discourse, was, to *remove* such favourable *suspensions*, as I knew, were entertain'd of the operation, and by removing them, to *guard* all thinking persons *against* being *tempted* by them to *break* through the great *obligations* they lie under

^a p. 19.

to their God, their fellow-creature, and themselves ; I PART II. ought not to be consider'd here, as arguing with Sect. I. any retrospeēt, to what had been treated of before, §. 2, 3. (tho' the Letter-writer wou'd fain persuade my reader to do so^b) but as now concern'd in the recital of physical facts, unconnected with the religious and moral motives before urged, and of themselves capable, when duly consider'd, to afford many reasons against inoculation.

§. 2. This being premised, I proceed to my present task, by noting, that having affirmed in my Sermon^c, that inoculation secures us against no one danger, we are in the natural way exposed to, I regularly go on, in a distinct paragraph, with reciting those dangers, and shewing them, tho' briefly, to obtain no less in the artificial, than in the natural way of infection.

§. 3. The inward make and bodily constitution of individuals, which is the first source of danger, allow'd of^d, and here spoke to, I thought cou'd not be guess'd at by any body, till some outward indications gave room for some conjecture, and for nothing better : And if till then the clear-sightedst were obliged to acknowledge their dimness and want of ken, I imagin'd, they cou'd not till then, and hardly then, by any method, tho' never so cunningly devised, guard against the hazards arising hence*.

But

* Dr. Kirkpatrick employed to shew, why inoculation sometimes proves fatal, among others tells us (pref. p. 22.) that this is appointed by the Deity (see above, P. I. Sect. I. §. 26 not) to convince us of the shallowness of our insight, which cannot discern the few particular subjects, whom the gentlest mode and slightest dose of this poison, under the best human caution, must destroy ; for a few such very probably there are. This is a pretty plain confession of what I here more fully prove. And if there is no person living, that can assure himself, but that he is one of these unknown victims of the disease, then let it be shewn, that it is not more prudent for every one, by a regular life, and a conscientious

PART II. But in *this*, it seems, I was mistaken. I shou'd have
 Sect. I. consider'd with the Letter-writer^e, that under in-
^e P. 13. oculation *the constitutional impurities are removed or corrected; the blood and humours conspire with the favourable quality of the infection; and tho' none can dive so far into the habits of individuals, as to be always absolutely certain, yet a master of the art of medicine will acquire such a degree of certainty, as to form a very good judgment thereon.* If the gentleman will permit me to expunge the *first* article, as relative to what is not *originally* in, but *adventitious* to, tho' *perhaps* in some measure *occasioned* by the constitution: And if, after this, he will be pleas'd to consider, that by the *preparative* methods used under inoculation, the *blood and humours* can be made to *conspire* no further, than as they may be thought *clear'd* of some part of those *adventitious impurities*, which, through *indiscretion*, or a *bad tendency* of the constitution, or *otherwise*, they were *impregnated* with; we shall then be arrived at the *proper* state of the question, which is plainly *this*; whether any art of man can in any *given* case, without *outward* indications, come at the knowledge of the *innate weaknesses*, or *indispositions*, or *defects* of the *solids* our bodies consist of? And whether, in *like* manner, it can in *any* degree be *ascertain'd*, what *kind of seeds of future maladies* the blood and humours contain; how many different *sorts* of them, and what in particular the *quantity and quality of the innate variolous matter* dispers'd through both?^f To me, I must confess, this appears an *unfathomable*

^f See above, P. I. Sect. I. §. 21. not. and Dr. Mead, p. 75. and Dr. Kirk-pat. Anal. p. 16; and 143. scientific regard to *duty*, to recommend himself to the *favour* of Almighty God (who certainly is *able*, and in such a situation *willing* to preserve him, if for his *real* advantage) than to forsake *that* protection, and venture upon *measures*, which never, *perhaps*, were intended, but now through his *own* presumption may be made to prove *mortal*.

able mystery, how ready soever I am to admit the sagacity of the gentlemen of the faculty*. And if my reader will be pleas'd to consider, that there are very few of the human race, and fewer, no doubt, in our days of luxury and intemperance, than before, but have some imbecillity, some little weakness more in one part than another; an unguarded place, a foible in the constitution: That there are many so unfortunate to bring with them into the world, or so perverse to occasion by their own indiscretions or vices, such special weaknesses, as affect the noblest parts of their frame: That the disorders arising hence are in numberless cases of very slow growth; so complicated in their progress, and so various and uncertain in their symptoms, when apparent, that it is not at all wonderful, every day's experience shou'd furnish instances of no small mistakes in this doubtful affair: That there are certain temperaments of body, which descend to those of the same blood by a sort of hereditary right, in consequence of which some diseases are found to be familiar and fatal to certain families: That the blood and humours are the grand repositories of all the seeds of acute inflammatory disorders, some innate, some acquir'd, and of those that are acquir'd, some owing to the hidden bad dispositions of the air, few of them capable of being totally removed, and fewer still, in any degree sufficient not to leave room to apprehend their

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treach-

Dr.
Wagstaff,
P. 44.

Dr.
Mead, p.
27.

* The following words of Dr. Kirkpatrick (Anal. p. 49.) are a sufficient justification of what I say here. *With regard to the humoral part of the fomes, a sagacious physician may generally form a reasonable estimation of its quantity in different habits and circumstances, and frequently lessen and attemper it by proper methods. But in respect to the portion and energy of the evanescent inscrutable part of it (in the blood) the most judicious may be mistaken, as a fatal infection has sometimes occurred in subjects, whose complexion, age and temperament seem'd happily circumstanced for the Small-pox. The reader may see more to the same purpose, Anal. p. 59, 145, 209, 254.*

PART II. treacherous *junction* in a general fermentation * : In

Sect. I. fine, That next to a *sound* constitution, *the quantity and quality of the inflammable matter within us*, greatly determines the success of the *artificial*, as well as of the *natural* disease : I say, if my reader will give himself *time* to consider *these* particulars, he will not want *further* proofs to convince him, either of the extreme great *hazard* persons run in *this* respect by submitting to *inoculation*, or of the certainty of that *hazard* being *equal* to what obtains in the *natural* way. It is, says Dr. Mead¹, of very great consequence to take care not to throw a new infection into a body already infected ; for I have observed this to be mortal ; nature being oppressed and sinking under a double disease, when perhaps she might have got the better of either of them singly. And may I not say, that it is of equal importance not to throw the same infection into a body originally weak, or impair'd by acquisition, or replenish'd with the seeds of several disorders, and those of the variolous kind especially : And that, as *these* circumstances, and others equally dangerous, cannot in any case be guess'd at, and may yet be dreaded in every one ; it is consistent with the highest prudence not to venture to throw it in at all, but to leave nature to itself, and provide against the evil, in the way reason and Providence direct us. If, as one of the late king of France's physicians used *humourously*, but *modestly* withal, to declare, mankind had been furnish'd with a proper ladder and lanthorn ; perhaps something more certain might have been come at in this mysterious part of physical science ; but under the

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* Dr Kirkpatrick cautioning persons against infection by old issues, observes, that it shou'd be well consider'd, whether the disorder they were applied for, is removed ; and how far it may be revived by this disease, or its cause be likely to co-operate with the infection. Anal. p. 151.

present disadvantages it is undoubted, not only, *that* PART II: Sect. I. §. 4. *he, who mistakes least, is happiest*, but that he, *who ventures least, is wisest*: It being, according to Dr. Mead^k, *as great a mark of sound judgment, not to do^k* P. 11. *mischief, as to do good.*

§. 4. *The temperature of the seasons, and their changes*, is the next source of danger I mention^d, p. 20. of which my opponent seems to *rid* himself nearly as well as of the *former*, by telling us^m, that it is^m p. 14. *in his power to know, when it is extreme hot or cold.* I shou'd be very sorry, if my worthy friend shou'd ever become *incapable* to distinguish between *extremes* so obvious to the *weakest* capacities. But will this *scanty* knowledge suffice in the case? Has it particularly been *serviceable* to him and his fraternity at this season, when immediately *after* their inoculating *several* persons, came on a *snow and frost*, as large and intense, as has *perhaps* been seen or felt these *many* years? Besides, ought not my opponent to have favour'd us with *a word or two* concerning those *other qualities of the air* his parenthesis buries in silence; those *especially* that tend to produce *epidemic* disorders? And when he had *condescended* to impart to us his *discoveries* upon this head, shou'd he not have added *a sentence or two more* with regard to the *changes* observable *both* in the air and seasons? It cannot be denied, that *these* were the very particulars I had *respect* to and *mentioned* here. I speak of *the temperature of the seasons and their changes*, at large; I enquire, whether any one can know *their exact fitness*, not in *one* respect, but upon the *whole*; and then *how long* this fitness may continue. My opponent therefore ought not, by his *partial* hint of *heat and cold*, to have *slurr'd* over *these* more *essential* circumstances of the case. But this is a *customary* refuge with him, when he is in *streights*; so we must *not* wonder at it. The reader, I believe, will be *better* instructed upon *this*

M 2

head,

PART II. head of enquiry, if he attends to what the greatest
 Sect. I. men of the profession have said relating to it. The
 renowned Dr. Sydenham is not only careful on every
 occasion to specify the *particular constitution of the
 air and season* ; but from his observation, that some
 diseases proved as mild, when the *heat* of the sum-
 mer and *cold* of the winter were much greater than
 in the years *preceding* the times he speaks of, in-
 fers, *that the secret temperature of the air favours
 their production more, than its manifest qualities* ⁿ.
 * p. 300. The incomparable Dr. Boerhaave observes, *that if
 in a place, where the Small-pox has not appeared for
 six years past, the distemper happens to break out to-
 wards the end of January, or in February, the follow-
 ing summer will be attended with a dangerous kind ;
 but if in May, it will be gentle, favourable and health-
 ful* ^o. This must convince us, that there is some-
 thing more than *heat* or *cold* to be minded in this
 affair. And the learned Dr. Mead^p, treating of
 this very subject, tells us in *express* words, *that some
 seasons are fitter to produce certain diseases, than o-
 thers ; that they are the causes of epidemic fevers ;
 and that those fevers chiefly, in which some fluid is to
 be thrown off by the skin, are the most remarkably lia-
 ble to be affected by their changes.* What then can
 any considerate person fancy most reasonable to think
 upon *this* subject ? Must he not be convinc'd, that
 as there are constantly *certain effluvia* in the air
 tending to produce in every season, but *spring* and
fall especially, particular inflammatory, dangerous,
epidemic disorders : As there are *besides* certain *se-
 cret* dispositions in the *air* and *seasons* remarkably
unfavourable to the Small-pox at *one* time more than
 at *another* : As there are *moreover* certain seasons
differing from *themselves* in their most *essential* quali-
 ties of *heat* or *cold*, *humidity* or *drought* : In *fine*,
 as it is the *particular* inconvenience of *our* climate,
 for the *air* to be *changeable*, and at *some* times more
 than

ⁿ See Dr.
 Swan on
 Sydenh.
 p. 101.
^p p. 27.

than at *others* ; the patient, that has the distemper PART II.
 at *such* junctures, whether by inoculation or in the Sect. I.
 natural way, cannot but feel the *effects* of them in §. 5.
 a degree *proportionate* to the nature of those *outward*
circumstances * ? And then as *most* of those cir-
 cumstances arise from a *chain* of causes, that have
 been *gathering*, and *gradually* operating for a *con-*
siderable while before ; and, where they *may* have
 been *insinuating* themselves *all along* into our *blood*
and humours, perverting their *healthful* constitution,
 and preparing them for a *correspondent ebullition* ; it
 will be *easily* understood, that it is not in the *power*
 of human *art* to guard against *their influence*, or
their junction, when an *inflammation* shall be *adven-*
turously raised ; and much less, if nothing in the
 way of *security* be attempted, but *perhaps* at the
 very time, when *these* circumstances *take place*. To
 speak it in *one* word ; Let any *one* shew, that shou'd
 the *air* and *season* prove remarkable for *variety* and
change ; shou'd it be found by *after-effects* to have
besides a malignant *tendency* to some *inflammatory*
 indisposition ; I say, let it be shewn, that, notwith-
 standing these *secret* dangerous circumstances, the
inoculated person will be *less* affected, and stand a
better chance, than he who has the disorder in the
natural way ; *regular* and *prudent*, as we always
 suppose him. If this *cannot* be proved, as I am
certain it cannot ; then is inoculation exposed to
 the *same* danger, to which the *natural* disorder is,
 in this respect ; and the practice of *course* demon-
 strated *full* of presumption, *adventurous* to the
highest degree.

§. 5. The *last* source of danger, that appears in
 our catalogue^a, are the *accidents* which *befall* the^a p. 20.
 body between the time of catching the infection, and the
 appearance of the disease. With regard to which

I

* This is acknowledg'd by Dr. Kirkpatrick, Anal. p. 197.

PART II. I observed^r, that considering *those accidents were*
 Sect. I. *without number, no caution cou'd guard against them ;*
^{p. 21.} *and especially against those, that arise from the different*
affections of the mind. Accordingly, when my reader observes me speaking here of *accidents*, and of these, as *without number*, I dare say, he *extends* his thought to *every* unexpected incident, that may be brought on, either by the *unkindly* workings of the *infused* venom ; or by the *sudden* changes of the air from a *mild* and *healthful* state to its *opposite* ; or by some *unknown* communication of this very disease, where the *place* is *infected** ; or by some *hidden indisposition* in the patient's *frame* ; or by something *wrong* in his *conduct* under the disorder† ; or by some *negligence* or *mismanagement* of those that *attend* him : And if so, my reader must needs see the *weakness* of my opponent's confining his *answer*
^{p. 14.} here^s to no *other* dangers than those, that may be
 thought

* Dr. Kirkpatrick (Anal. p. 19.) speaks of a gentleman, who was preparing for inoculation, but very imprudently was at the theatre the evening before. *He got well, says the Doctor, thro' a large crop of the distinct Small-pox.* If my reader will inspect the Royal Transactions, and especially the accounts from the *West-Indies*, (not to mention *other* vouchers) he will meet with frequent instances of this sort, which it would be tedious to relate. I shall only add, that because of the *mischievous* effects of such a *præinfection*, the Right Rev. the Bishop of Worcester is very urgent in his advice to guard against it. Pref. to his Lordship's Sermon. p. 8. How well the inoculators of this place follow'd his Lordship's directions, may be seen above, P. I. Sect. II. §. 6. not.

† An instance of this we meet with (besides the *two* ladies mentioned, the *one* in a following note on this very paragraph ; and the *other* in a note, P. II. Sect. III. §. 17.) in a young sailor, who used to *regale* himself *secretly* with slices of *salt-beef*, he procured from on board, Kirkp. Anal. p. 169. He had a very large crop of the *distinct* kind, and the most *plentiful* supuration the Doctor ever saw by inoculation. Another instance the Doctor gives us (p. 234.) in a person, that *died* under inoculation, who *just* before the operation, had *heated* herself over a great *fire* two or three hours, and immediately *shifted*.

thought to *arise* from a *fit of debauchery, or violent exercise**, that is, from *two* out of a *thousand* causes. Nor is this all. For grant, that these *two* evils might be *effectually* prevented (which I am not certain in) by confining persons to their rooms for *some* time before they are infected, what are the *dangers* avoided hereby, in *comparison* to those above-mentioned? Just *nothing* at all; because the *former* prevailing, security against the *latter* will not save us; whereas the *latter* will not kill, where the *other* do not conspire with them. As to what the Letter-writer adds concerning the *affections of the mind*, it will be allow'd him *all*, when he has proved, that man is but of *one* temper; never *fickle*; never yielding to momentary *changes* from every *fresh* impression; never found subject to *misgivings* and faintheartedness†; and with regard to *children*, that they are naturally *docile, steady, without humours, pleas'd with confinement*, and friends to *chirurgical* operations, and *medicinal* draughts.

* If my reader looks into any of the writings of the advocates for inoculation, he will be sure to find the *practice* recommended by every *one* of them on this very *same* account of guarding thereby against the evils arising from a *fit of debauchery, or over exercise*. But as to the *heat and burry of the blood* by exercise, we see in the foregoing note, that it may be equal'd to as *fatal* a degree, even under the *better* management of inoculation. And as to what *debauchery* occasions, the *prevention* of it I think, as a plea, not much to the *credit* of the operation; at the same time, that it affects not *my* opinion in the least, which goes always upon the supposition of *regularity*.

† For an instance of *faintheartedness* take the following, as related by Dr. Kirkpatrick, Anal. p. 165. Serjeant Ranby having inoculated a widow lady of thirty, and calling next day to remove the dressings, she asked him, whether the Pock had taken, and being answer'd in the affirmative, appear'd satisfied, and pass'd through the ensuing disease very favourably. But on her entire recovery, confess'd, that in a very little time after the operation, she repented of it, and removing the infected threads, put in common ones, and applied the former dressings over them.

PART II. draughts. In the mean while, if the reader is desirous to have upon *this* article something of greater weight, let him attend to what Dr. Mead expressly allows[†], that the *accidents* we here speak of, are numberless; that the *variolous* poison is far from lying quiet, constantly and gradually exerting its malignity by first corrupting the animal spirits, and then the whole mass of blood and humours; that the affections of the mind have great power in this disease^{*}; and that these things make particular alterations in the fermenting fluids; and consequently create variety and danger.

† p. 28, see below, P. II. Sect. III. §. 14. not.

§. 6. Upon the whole, it is evident as the noon-day, that inoculation cannot guard us against any of the real proper dangers of the natural disorder. It must, like that, yield to an untoward but unknown constitution: It will be influenc'd as well as that, by the incidental secret indispositions of the air and seasons: And it is liable, just as that is, to accidents of the most pernicious kind. There cannot therefore be any preference in this respect due to one kind of infection above the other; nor can we be induc'd to think, that in these particulars the danger is not similar on both sides. In truth I cannot, with all my attention discover the least ground of difference, where imprudence, irregularity, and vice are out of the question; which the reader will be pleas'd to remember, is the precise foundation, upon which I argue all along. And it is worth our notice in the present case, that whenever inoculation proves fatal, which it does in many instances, we fail not to hear this mishap accounted for by the persons concern'd, either from the

* As an instance of the power and influence of the mind on this disease, tho' it relates not more to inoculation than the natural infection, I cannot help mentioning here a very remarkable one, which Dr. Kirkpatrick (Anal. p. 21.) relates of a gentleman, who instantly dropt down dead, without uttering a single word, upon being told of his recovery from the Small-pox, his disease having been concealed from him, because of his dread of it.

the *unfitness* ^v of the *subject*, which relates to the PART II. Sect. I. See the Let. p. 18. See above, §. 5. and in not. See below, Sect. II. §. 38. *constitution* ; or from the *communication* of the *disorder* just before the operation ^w, which relates to the See a-
bove, §. 5.
and in not.
See be-
low, Sect.
II. §. 38. *indispositions* of the *air* ; or from the *unskilfulness* of ^w See a-
bove, §. 5.
and in not.
See be-
low, Sect.
II. §. 38. *nurses* ; want of *attendance* ; catching *cold* ; and so ^x See be-
low, Sect.
II. §. 38. on ^x ; which relates to the *accidents* incident to the See be-
low, Sect.
II. §. 38. *distemper*. We have therefore the plain *confession* of our antagonists to strengthen the *reasonings* that have been offer'd under *this* head. And if, notwithstanding such *united* evidence ; and notwithstanding all those *other* dangers *peculiar* to the operation ; those, namely, that arise from the *incisions* ^y ; y P. I. Sect. I. §. 23. z ibid. a P. II. Sect. III. §. 21. b P. II. Sect. III. §. 9. c P. II. Sect. III. §. 12, 13, 14, 19. from casual *præinfection* ; and from the greater *virulence* ^z, *compounded* nature ^a, occasional inefficacy ^b, and *slow* workings ^c of the *inserted* matter ; persons will be in *fashion* still, tho' it be at the *hazard* of their lives, they cannot blame *others* for thinking, they are *not* influenc'd by *right reason* ; and act not the part which *prudence* would recommend. *Per acutam ne curras*, is an old adage, answer'd pretty nearly by the English one of *not meddling with edg'd tools* ; and though many may without hurt ; yet let that other saying be remember'd, *ἡ ἀεὶ ποταμὸς ἀξίνας φέρεται* ; *The river yields not always a hatchet*.

S E C T. II.

Inoculation attended with no peculiar real advantage.

§. 1. **H**ITHERTO we have seen our antagonists chiefly upon the *defensive* ; writhing themselves into *sundry* shapes, to fence against PART II. Sect. II. §. 1. those

PART II. those mortal *thrusts*, which the friends to *virtue* and
 Sect. II. manly *reason* may with *surest* aim carry into the very
 §. 2. *heart* and *vitals* of the practice. In this Section,
 we shall find them in the *different* posture of *assail-*
ants rather ; elate in their *praises* on the *work* of
 their hands, and studious under *such* shelter to open
 it a way to *universal* empire. It shall be my *busi-*
ness to attend them *closely*. And whilst I shall
 strive with *incessant* endeavour *both* to lay *bare* their
various machinations, and to *wrest* from them, if
possible, their *main* security ; I hope I shall not be
 thought by my reader to have so *ill* deserved of
 him, that he shou'd not *at least* wish me, as a gene-
 rous *stripling*, to prosper in the attempt.

§. 2. Before I proceed to my *task*, I must ob-
 serve, that *unfortunately* for me, I happen'd to drop
 * p. 21. in my Sermon^d, at my very outset upon the sub-
 ject of *this* Section, a *sentence*, which, it seems, has
 given great *offence* to the Letter-writer. The sen-
 tence is, that *were the advantages of inoculation such,*
as cou'd not be had in the natural way, there wou'd
be room for thinking more favourably of the operation,
than we now can. For this my worthy friend cries
 * Let p. 31. *shame on me* ; and loads me in *Italics* with a *con-*
tradiction ; as if, *after* having proved inoculation
 to infer things *not* compatible with *piety* and *virtue*,
 I cou'd not, with any *consistency*, think *favourably*
 of it on any other account. Gentle reader, what
 must I do in this *distress* ? *Nunc ego inter sacrum &*
saxum sto, nec quid faciam, scio. Must I deny my
 words ; or own myself *foil'd* ? Neither. I am con-
 sidering inoculation under *this* head of enquiry,
 not in a *religious*, but *physical* view ; and therefore
 I might, without the *least* shadow of *contradiction*,
 notwithstanding the *immorality* of the practice in
 its *first* respect, allow it to have *advantages* in the
latter, if any such it *really* had. And if I had been
 obliged to go this length, I shou'd certainly *then*
 have

have been obliged to *allow* the practice what cou'd not have been urged *against*, but *for* it ; and if for it, certainly in *favour* of it ; and if so again, I shou'd have been *forc'd* in obedience to plain *truth*, and matter of *fact*, not only to have entertain'd a *more* favourable opinion of it, than in case it was *destitute* of *such* a plea, as *now* it is ; but to have opposed it in a *different* manner, by shewing, that no *advantage* whatever can atone for *breach* of duty ; which plea there is *now* no manner of occasion for, as observed in the Sermon at the fifteenth page. This is so plain to the *meanest* understanding, and withal so *consonant* to the practice of *all* moralists, when they declaim *against* vices ; that my opponent cou'd mean *nothing* else, by endeavouring to *fix* upon me *this* contradiction, and *another*, we have consider'd *above* ^f ; but to *blacken* my character in the opinion of the publick ; in hopes of *lessening* thereby the *influence*, he apprehends my *reasonings* may have upon *all*, that shall be *disposed* to consider them. But to the point.

§. 3. Among the several *advantages* which have been pleaded in *favour* of inoculation, the first is, that by *this* means the infection may be *communicated* to persons at a *time* of life, which seems *fittest*, in their *childhood*, namely ; when, according to my opponent ^e, the fluids are mild, the solids in a *due* ^{p. 34} state of laxity, the pores open and diffusive, and of course perspiration, that great and best cure of fevers, easily rais'd and maintain'd. All this is prettily affirm'd ; and as it stands, looks very promising. But how comes my worthy friend to omit mentioning any thing about the *original constitution*, which I especially insist upon in my Sermon ^h ; and how ^{p. 21} comes he at the *same* time not to drop a *single* word concerning the *acquired habits* of body ; or the *quantity* and *quality* of the inflammable matter dispersed through the whole system ; or the influence of

PART II. *the air and its changes*, or the *affections of the mind*;
 Sect. II. and so on? For I cannot help thinking, that

§. 4. *children* are liable to be affected by *these* circum-
 I. See Sect. stances, as well as grown persons; and that unless
 these circumstances conspire, with the absence of a
 worm-fever, and fever from dentition, they stand but a
 very bad chance, if any, notwithstanding the pecu-
 liarities above-recited. Which is so certainly true,
 that a man must know *nothing*, who does not know,
 that there are many children who die for the appa-
 rent absence of such favourable incidents, and for
 nothing else that can be guess'd at; unless some-
 times for want of strength sufficient to bring on an
 eruption*, which is peculiar to their age, and hardly
 ever appears in the adult.

§. 4. 'Tis not then *childhood*, but a sound and
 well-disposed body principally, that affords hopes of
 safety. And may not the adult enjoy that advan-
 tage, as well as children? Most certainly they may,
 if, by a virtuous and regular life, they are careful
 to preserve their constitution entire, as they receiv'd
 it; and are so prudent besides as to guard against
 or correct, by every reasonable mean, any occasional
 indispositions, they may apprehend or feel the ap-
 proach of. Nor is this all I wou'd urge on this oc-
 casion. I wou'd say besides, that tho' grown per-
 sons shou'd not have the fluids so mild; the solids so
 lax; the pores so open and diffused; and their perspi-
 ration so easily rais'd and maintain'd, as in children;
 and they shou'd not for these or such like reasons
 (as I remark it in my Sermon^k) be consider'd in eve-
 ry respect upon an equality with the young; yet their
 fluids being of a closer contexture, are not so easily
 broke and jumbled together; their solids, by being
 more elastic, are more likely to forward the salutary
 fever of the distemper, and more able to recover
 their

* See above, P. I. Sect. I. §. 26. not.

their proper *tone*, and due *functions*: Their *pores*, unless in decrepid *old age*, when the *cornea fibra* takes place, are found *open* and *numerous* enough to throw off the *peccant humours*, where *needful*; and their *perspiration* is capable of being not only *raised* and *maintained* by physical means, but for *that* very reason more easily *moderated* in due *proportion* to other circumstances.

PART II.
Sect. II.
§. 5, 6.

§. 5. Nay; what if childrens *blood* generally appears very *thick*, and may be thought very *viscid* and *acrimonious*, because of the *green vomitings*, *gripings*, *convulsions*, *rickets*, and so on; to which they are subject? What if the *blood* of the adult in the *first* stage of the disorder is remarkably *bright* and *attenuated**? What if the *distemper* induces a *laxity of solids*, the manifest cause of the *sweats* of the adult in the *beginning* of it; not to mention *other* symptoms? What if the *skin* of children, not being *unfolded* and *extended* like that of grown persons, shou'd not be so *porous*? And what if *perspiration* shou'd not be the *greatest* and *best* cure of fevers, as my opponent avers; but on the *contrary*, the very *worst* symptom, in the *Small-pox* especially; as the learned Sydenham, Boerhaave, and all, who after *their* example, have built upon *nature*, and follow'd *her* obsequiously, with *one* voice affirm and insist upon? Why then it wou'd appear, that out of the *four* circumstances mention'd by my opponent, *three* are absolutely *nothing* to the purpose; and the *fourth*, if not *inferior* to, is, in its *best* state, but upon a *level* with the *mild* temperament of persons of a *prudent* and *regular* life.

§. 6. After all, as it is not the *best*, but the *worst* sort of infection, we cou'd wish to be *enabled* to go through

* This point of the *fluidity* of the blood under this disorder the reader will find more copiously handled by Dr. Kirkpatrick, (Anal. p. 63, 71.) than any other author. See below, Sect. III.

PART II. through with *success* ; I think, the observations
 Sect. II. made in the foregoing paragraphs ; (and this *additional* one ; that in *numberless* instances the *adult* outgrow the *tender*, *weak* and *puny* dispositions of their *childhood* ;) shew most evidently, that we may with *greater* reason expect to reap *benefit* from the *adult*, (regular as we suppose it) than from the *youthful* state of life. And this so much the *more*, as in *that* state nature furnishes *some* peculiar *salutary* and *critical* discharges, which seldom occur in the *other* ; such as, among the rest, is that of *salivation* ; at the *same* time, that the *mind* is then¹ of a *temper* rather more *pliant*, and *settled*, as well as more *capable* to go through the *fatigues*, and to guard against the *dangers* of the disease *.

¹ See above, Sect. I. §. 5.

§. 7.

* Dr. Kirkpatrick having recited (p. 172, *seq.*) the peculiar advantage of *childhood* with respect to the disease, it is proper, I shou'd here give them a particular consideration. 1st, Says the Doctor, *children cannot be supposed to have superadded any adventitious variolous fomes to their native portion of it* ; which wou'd be true, did their *nurses* or *maids* prove *prudent* and *just*, and their *parents* attentive, as they ought, to *this* very momentous circumstance. But the contrary is suspected even by the Doctor himself. (p. 227, 229.) — 2dly, *Childrens fluids are better adapted for this infection, because not impregnated with saline particles from solid, alcalescent food ; and because the animal humours are not exalted and volatilis'd by heat*. But what relates to their food in *this* argument is answer'd under the former ; and what respects their want of *heat*, I doubt, tends to their hurt, considering how they are constituted and managed. It frequently happens, says Dr. Mead (p. 36.) *that the thickness of the blood prevents the secretion of the usual quantity of animal spirits in the brain, and that the vital fluid is not propell'd from the heart with due force*. — 3dly, *It is highly probable, that they have a smaller proportion of red globules, and therefore of innate variolous fuel, which is supposed chiefly to reside there*. But as all this goes upon a supposition, which experience seems not to favour, the inference must be invalid. Dr. Mead (l. cit.) tells us expressly, that the blood of infants is generally *too thick*, and *too much in quantity for the bulk of the body* ; and Dr. Kirkpatrick gives us but two pages before an instance of an infant of but *six weeks*, who died under such a crowded coherence, that he was surprised to find, in a subject

of

§. 7. Things being thus, had I not *reason* to say, PART II.
Sect. II.
p. 22.
as I do in my Sermon^m, that the *adult*, by suppo-
sition,

of that age, a sufficient mass of humours, and sufficiently fermentable for so great an eruption and despumation, — 4thly, Their blood being more acid than that of adults, this may be supposed restrictive of effervescence, and intense fusion. But how the acrimony of the blood, which is an indisposition of it, proceed it whence it will, can be thought salutary in an inflammatory disease; or can be compared to the acids, we prudently seek for in vegetables, and other such like constituents of our diet, I profess, I cannot conceive. Not to say, that too much of the *acescent* may be as prejudicial as too much of the *alcalescent*. — 5thly, They have no dread of the distemper: Neither have numbers of the *adult*; who besides being open to persuasion, and capable of reflexion, are not subject to the peevish, fretful, humoursome, and self-will'd disposition of children. — 6thly, Their inaction prevents any exaltation of the inflammable principles of the blood through excessive motion or exercise. But why must every *adult* be seiz'd with the distemper under the circumstance of excessive motion? Or why are such incidents to be dreaded by persons of sober and regular lives? (See above, P. II. Sect. I. §. 5.) Besides, how is the inaction of children a security against the exaltation of their blood from other causes; from large fires, hot rooms, too much wrap, too many cloaths in, or too much confinement to their cradles? And how will it be shewn, that the viscosity of the blood and juices, necessarily consequent upon inaction, does not render the disease more dangerous in infants? — 7thly and lastly, Their proneness to sleep, and the greater proportion they have of it above the adults, is no peculiarity, when sleep may be procured by art; and that art is often required to be used even in their case. — Accordingly I think I may fairly infer, that since the advantages recited are absolutely none; and there are many disadvantages attending on every stage of childhood, which the Doctor, to do him justice, has very impartially enumerated in the sequel of his enquiry; the point, I am concern'd with here, (even that the *adult* have as good a chance for life, as children) must be allow'd of. And the more so, when by the very terms it is apparent, that it is not the chance either may have in a mild, but a bad sort of pock, we are enquiring about. For if to the avowed disadvantages of childhood, we add no other circumstance, than the large and repeated evacuations needful in the confluent kinds, I need not say, how much the balance must incline in favour of the *adult*; regular, as we always suppose them. Indeed this is so consonant to reason, and withal so agreeable to experience, that I don't know how any one can well dissent from me. For
whilst

PART II. fition, friends to virtue and moderation, *had as good*
 Sect. II. *a chance for life as children, and perhaps a better?* I
 shou'd have thought so; and the *more*, when even
inoculation is practis'd, and practis'd as *safely* on the
 adult, as on *children*ⁿ. But my opponent is of ano-
 ther opinion. Their bodies, he tells us°, *are ath-*
 letick, their blood *viscid*, their humours *exalted*, their
 fibres *tense and rigid*, and of course they cannot be in
 so fit a condition to meet with an *inflammatory fever*,
 as children. Whether the gentleman, when he
 drew this picture, had some brawny wrestler in
 view; or copied after some sturdy drayman, whose
 beef and pudding and fatning ale, *viscidly* expanded
 through the *wide* compass of his *rigid* make, rais'd
 in him the *ideas*, he expresses here in *liveliest*
 colours; this I will not take upon me to determine.
 But sure I am, that when he *penn'd* his description,
 he thought not, how *little* it wou'd suit with the
 present *puny, tender* race of men; or yet what *pecu-*
liar persons we were *here* treating of? Can they, that
 are of a *good original constitution*; they that are *careful*
 not to *impair* this *precious* jewel, by a destructive
course of debauches; they, who with regard to *diet*
 and *exercise*, are observant of the *rules* of prudence,
 they, who *omit* nothing that may be deem'd *useful*,
 either to *prevent* or *remove* occasional *indispositions*;
 in

whilst we *often* hear of children *dying*, even under inoculation, of
 the *confluent* sorts, two instances of which the Doctor himself
 gives us, (p. 185, 187.) it is very *rarely* we hear of any *re-*
covering under *such* fatal circumstances; whereas among the *a-*
adult, nothing more *frequent*, where duly attended by *physicians*
 from the first; as is too *notorious* to want proof. I only add,
 that the Doctor being *afterwards* engaged (p. 238) in con-
 sidering the nature of *needful preparation*, confesses expressly,
that some persons from 20 even to 40 may be better subjects, than others
were from five to ten, or even ever were; and that there is besides
 in adult *females* the circumstance of their *menses*, which are above
 all measure *salutary* in the case; (p. 248.) and in males, *bleed-*
ings at the nose, which *frequently* saves them, and may *artificially*
 be brought on. (p. 249.)

in short, persons, who may be *truly* said to be *sound both in body and mind*; can they be thought to have their *blood over-viscid, their humours over-exalted, and their fibres over-tense and rigid*? This cannot be. It is contradictory to *reason* and *experience*; and in the *present* case to the Letter-writer's own *confession*; who, from a *like* prudent, regular, and temperate manner of living, infers, in *express* terms^p, *that the blood is constantly furnish'd*^p P. 9. *with a sweet and balsamick chyle, and the body brought into a sound and healthy state*. What my opponent therefore *objects* to my position in *this* respect, is by his *own* words proved to be *contrary* to *fact* and *reason*. And I am sure, what he adds from *experience*^q,^q P. 35. will be found to *affect* my argument as *little*; since, supposing it to be true, it is not at all wonderful, *either, that the children should generally be observed to fare better under this disease, than grown persons; or that inoculated children shou'd generally have the distemper more lightly, than they that are not*; considering how few, very few of grown persons, are at all remarkable for a *prudent, sober, virtuous* life; and how generally *irregular* and *noxious* the education of *children* is known to be, as well in *respect* to their *diet*, and hours of *rest*, as in *respect* to every *other* circumstance, so *necessary* to be attended to for their *present* and *future* well-being. Sed sat prata biberunt.

§. 8. These observations serve not only to shew the *invalidity* of the plea, so *fondly* urged in *favour* of inoculation, from the *opportunity* it affords of communicating the disease in *childhood*; but prepare us at the same time to judge of a SECOND advantage, not *less* fondly founded and re-founded on *every* occasion by the favourers of this practice; that, namely, *of being able by this means to prepare their patients for the reception of the variolous*

PART II. *poison**. My reader has it undoubtedly *fresh* on his
 Sect. II. mind, that we are *all along* speaking of persons ob-
servant of the laws of prudence, moderation and vir-
tue ; and that it has been proved most *evidently*,
 that they that are so, cannot but have their *bodies*
 in as good a state of *health*, and general *soundness*,
 as their *constitutions* and particular *circumstances* of
 life can admit of. What then can preparation do in
their case ? Why just *nothing* at all ; and especially
 if, as I remark it in my Sermon^r, persons of *that*
 cast, must be by the very *terms* understood, in
 times of general *infection*, or when the *approach* of it
 may be apprehended, inclined to *use* all reasonable
 precautions, and where *needful*, all *proper* means to
 guard against, or *lessen* the dangers of the disease.
 Nay, I will venture a step *further*, without *fear* of
 contradiction, and say, that the *best* preparation our
 operators can devise, is not *able* to bring about a
sanity so *universal*, so *well establish'd*, so *promising*,
 so *successful*, as what a *life of reason*, of reason in
 all its latitude, enforced on children, adhered to by the
 adult, may be expected to bestow. Long Life, says
 Dr. Cheyne^s, (*a sound body*, may I say) and conti-
 nued *intemperance*, in the nature of things, are impossi-
 ble : Physicians under such conditions, by strong and re-
 peated *evacuations*, and violent *astringents* and *bracers*,
 alternately prescribed, may keep up the patient for a
 while, (may mend him a little) but it is but poorly
 and precariously ; and at the same time, and by these
 very means, they precipitate the patient's fate ; do
 him more harm than good. So that *intemperate*
 livers can hope for very little benefit from the *pre-*
paratives antecedent to inoculation ; whilst persons
sober and *regular* in their conduct, may enjoy all the
 advan-

^r p. 22.
 comp. P.
 I. Sect.
 III. §. 5.
 not, where
 many pre-
 servatives
 against in-
 fection are
 mention-
 ed.

^s Diseas.
 of body
 and mind,
 p. 313.

* As the greatest service done in the natural Small-pox is almost
 ever effected before, or in the infancy of eruption ; so in the artifi-
 cial, the foundation of a happy event is to be laid before infection ;
 says Dr. Kirkpatrick, Anal. p. 276.

advantages of 'em, without *preposterously* subjecting themselves to *evils*, which they may *avoid*.

PART II.
Sect. II.

§. 9.

§. 9. A *regular* life then is the *best*, the *only* security any one can have *against* the dangers of this *fatal* disease. Which hinders not, but that, as observed before, *proper means* shou'd be used in *times of general infection*, to remove out of the way whatever might, for want of such *precaution*, prove *troublesome*, or perhaps *injurious*. And *proper means* there are *provided* to our hands, which, not to fetch a *recital* of them from *other* authors, are so *fully* and so *justly* set forth by the learned Dr. Hillary in the following passage, that I shall not deem it an *unpleasing* task to transcribe it for the use of my reader^t. To prepare themselves regularly, persons shou'd^t submit to take several doses of proper anti-inflammatory purging physick, at suitable distances from each other; abstaining on the days between purging, and during some time, from all heating, high-season'd meats, and hot spirituous liquors; using a thin, cooling, and diluting diet; drinking small, cooling, and gratefully acid liquors, and being very regular in the non-naturals. If the person be of a very sanguine habit, bleeding will be requisite; or if the stomach is foul, a vomit, before the course of purging is begun. By this regimen the crude humours of the body will be carried off; the fluids cool'd, and render'd less liable to inflammation and putrescency; and consequently the succeeding disease and its symptoms will be more mild and favourable. I have always observed, that the longer this method was continued, before the person was infected, the more mild and favourable the disease was render'd, the symptoms more moderate, and the pustules fewer. I never saw the confluent Small-pox follow the use of it, even when the persons were infected from such as had that sort of pock, and in some families, to whom this disease had been frequently fatal. It is the chief, if not the sole advantage, which inoculation has above the common

^t See Dr. Swan, on Syden. p. 378.

PART II. way of infection, that the body by this, or some such
 Sect. II. like method, may be prepared for the attack ; and those
 §. 10. who don't approve of inoculation, may, as far as I have
 hitherto found by experience, reap all the advantages
 of inoculation, without being concern'd in giving the
 disease. And if the person thus prepared should escape
 the infection, such gentle cathartics, and a temperate
 way of living, tho' continued for some time, will be far
 from injuring the constitution.

§. 10. The reasonableness of these measures, ex-
 planative of those hinted at in the Sermon, and their
 general successfulness equally with those prescribed
 under inoculation ; are circumstances so extremely
 obvious to every capacity, that my opponent
 thought it more prudent to say nothing about them,
 than by a vain attempt in the arts of contradiction
 to put his reader upon thinking seriously on this
 matter, and by so doing to furnish him unluckily
 with a chain of reasoning, that cannot fail, if duly
 minded, to evince the impertinency and uselessness
 of inoculation. However, not to omit any thing
 the Letter-writer has scatter'd in different parts of
 his performance, I must acquaint my reader, that
 the inference I draw in my Sermon^u from the fore-
 going observations (and which I had already insisted
 upon more largely before^w,) that, namely, of the
 disease in the natural way appearing thence most incon-
 testably a very powerful means of virtue : This infe-
 rence is such, as my opponent does not indeed deny
 to be just in reason^x, but so little consonant to fact,
 that he does not esteem it a sufficient argument for
 desisting from the practice of inoculation, though it
 confessedly contradicts so good an end. This kind of
 reasoning is of the same cast with that of certain
 persons, who, because Christianity is neither in single
 instances, nor in a more general view, found to in-
 fluence mens principles and morals with sovereign and
 unlimited sway, wou'd for that reason have it sa-
 crificed

crificed to the *ungovernable* humours and *licentious* practices of the world, and a law of nature of their *own* fabrick placed in the *stead* of it. In both cases, *that* which enervates the *force* of the objection, is to consider, that the question is *not*, what *either mean of grace* actually *does* do, but what it is *capable* of doing. If in this respect *nothing* can be objected to *either*; if, on the contrary, it *cannot* possibly be *denied*, that *just* as the Christian religion has *power* to render *those*, that will be guided by it, *wise unto salvation*; so is it certain, that, *when God's judgments are in the land, the inhabitants*, if not *averse* to instruction, may *learn righteousness*; then does it follow by *undeniable* consequence, that they, who think *virtue more than a name*, and the obligations to it *more than fancy*, ought to do *all* in their *power*, both to *establish* every where a *veneration* for *these* and all *other* means of goodness, and to *contribute*, by every *prudent* method, not only to the *support* of that *esteem*, these expedients are *entitled* to, but to their full *efficacy* on mens *lives* and morals. They that will *not* do this, when they *see* what *beneficial* consequences their *righteous* endeavours will be *attended* with, I doubt, have *but the form*, *not the power of godliness*: Whilst they, who, notwithstanding their *insight* into *these* particulars, and notwithstanding their *consciousness* of the infinite *mischiefs* they do to the *cause* of virtue, and therein to the most *essential interests* of their fellow-creatures, *scruple* not however to *adopt* and eagerly to *pursue* practices, that tend *directly* both to *depreciate* these means in the *opinion* of others, and effectually to *deprive* the world of the *salutary* use of them; they must shew very *good* reason indeed, why they shou'd not be accounted, for *such* their *destructive* machinations, *professed, determined enemies to goodness, and therein to the happiness of mankind*.

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§. II.

§. II. Yes, to *confine* ourselves to inoculation, I cannot with *all* my attention *guess* at any thing that can afford any kind of *excuse* in the case ; when, *over and above* what has been said, it is so *apparent*, that the *disease*, which that practice *vainly* aims to moderate, must be, *like* all others, *intended* by the Great Creator for the *very* purpose we are speaking of, *the support*, namely, *and full establishment of virtue among men*, and no other. For *this* circumstance being *added* to the rest, shews the device of inoculation to be a *complicated act of immorality* ; injurious not only to the *cause* of virtue, and *destructive* of every *interest* a rational creature can account *valuable* ; but as *plain* an instance, besides, of *premeditated rebellion*, as any that *can* be produced*.

§. 12.

* Dr. Kirkpatrick tells us (pref. p. 15.) that tho' God may sometimes *inflict this morbid visitation* ; yet it seems highly *rational*, and by no means *irreligious*, to infer, that in the ordinary course of His Providence he leaves *secondary causes* to their necessary operation and effects, — and most probably commits *intermediate events* to the *vicegerency of nature*. The Doctor will excuse me, if I presume to say, that in *this* article he seems to express himself somewhat *obscurely*. I understand not, what can be meant by the *vicegerency of nature*, but the establish'd *stated* actings of the Great God of nature, either by *Himself*, or by the instrumentality of *intelligent subordinate agents*, dependent on Him for their powers, and tied down to His laws ; and therefore to leave events to such vicegerency, is to leave 'em to the *direction and appointment of Heaven*, which is not what the Doctor intended to insinuate. I wou'd beg leave to note, besides, that when we speak of *subordinate secondary causes*, it is highly needful carefully to distinguish between *material* and *intelligent* ones. The former, as by their *vis inertiae* incapable of any motion, and much more of *action*, are in every supposed operation and effect necessarily acted upon by an *intelligent cause*, and therefore in the course of things about us either by the Great Creator *Himself*, or by some other intelligence under Him : The latter, as having a *self-moving power*, are not under the same absolute, immediate, and necessary direction with the former, but only liable to become so, whenever the superior power, whom they are for all their privileges not less dependent upon, or subject to, shall deem it proper

§. 12. If indeed it be doubted, whether the Di- PART II.
vine intentions in the particular establishment, we Sect. II.
are §. 12.

proper to exert itself. What I wou'd infer is, that all events in this universe, not dependent on *us*, and deducible from a *connexion* of material causes and effects, are in *strictness* of speech the direct appointments of the Great Creator ; co- or sub-ordinate parts of the *one great plan*, He may very *justly* be thought to have framed, not so much with a view to the *preservation* of the material system from its *first* rise to its *dissolution*, as with the nobler design of the prevalence and full establishment of *virtue* and solid *happiness* among all *rational* creatures. And then, as to what concerns the operations of *free* agents, I wou'd say, that *the creating cause*, *præconscious* of the full and ultimate design and completion of His will and gracious purposes, forwards or *suffers* these, where coincident with, or at least not *contrary* to the præordained constitution and *chain* of events ; but *hinders* their taking place, where *inconsistent* with it ; and that by ways *suitable* to the nature of free and accountable creatures. Accordingly I cannot help believing most *firmly*, that every epidemic disease (not to speak of *others*) is a direct *divine* dispensation, and that no one is *affected* or *injured* by it at the time, but in consequence of the immediate appointment or *permission* of the Great Creator ; whilst I am as *firmly* convinc'd, that wherever such visitation is foreseen, wou'd produce on *certain* individuals effects *likely* to thwart the grand scheme of Providence in some *other* of its appointments ; means will be *used* by the *Almighty Designer* to *prevent* such incidents, and effectually to *secure* those persons from *harm*. In *both* respects, however, such epidemic disease must still be look'd upon as a *means* of *virtue* ; (the avoidance of an evil *leading* to *repentance* as much as the *infliction* of it ;) and consequently it bears an unfavourable look, to attempt by *inoculation* in the *one* case to elude and misapply the scourge design'd by a merciful Father for the *amendment* and well-being of his children ; and in the *other*, not only to evidence a *distrust* of His wisdom, and goodness, and power ; but to *deprive* many at the same time of an instance of *Divine mercy*, and therein of a direct and powerful *mean* of their consequent *virtue* and *happiness*. God may see,

*With equal eye, as God of all,
A hero perish, or a sparrow fall.*

The accidental *estimations* of things, (the product more of *humour* than truth) we easily understand to be of *no* account with the God of all perfection. Πάντος ὁ πᾶντος, καὶ χρύσεα ἔχον σύμβολα. But if it be intended hereby to insinuate, that man is too mean a creature to become a part of the Divine care, I shall begin

PART II. are considering, be *such*, as we represent them ;
 Sect. II. they that do *so*, may *perhaps* for a while be *able* to
 suspend the *salutary* terrors, which *these* intimati-
 ons wou'd *else* not fail to raise. But they will not,
 however it may be thought, find it *possible* to stand
 out *long* in such their *scepticism*, or to forbear *con-*
demning themselves at the *last*, if they will but re-
 flect *seriously*, that they must in the *present* case al-
 low, either that the *system* of variolous matter (as
 well

begin to *suspect* something like *Epicureism* at the bottom of *such*
 philosophy ; and something like a *disregard* to Him, who has
 told us, that *not a sparrow falls on the ground without our Fa-*
ther, and that we are of *more value than many sparrows*. But to
 this point I have *no* need to say any thing further *here*, after what
 I have observed *above* (P. I. Sect. I. §. 31.) I chuse to note,
 that the Doctor speaking *again* (Anal. p. 92.) of the notion of
diseases being a *scourge*, and of the *weakness* of divines arguing
 thence *against* inoculation, seems to misrepresent the *case*, and
 not to confute the *objection* very *conclusively*. I do not know of
any body, that argues *against* the *use* of inoculation from the suc-
 cess of it, as *such* ; but as *connected* with an *audacious* invasion of
 a Divine prerogative ; and tending to *deprive* those, that *perhaps*
 most want it, of a *salutary* tuition ; and where the *absurdity* of
 such argument lies, I shall be glad among *others* to be inform'd
 of. For, as to what the Doctor adds, that this reasoning, if
 good, will conclude *against* the *use* of *any* means in *any* disease,
 which may be equally by the Divine will, and certainly is by the
 Divine permission ; all this, I doubt, is mere art and evasion.
 Every disease is not a *Providential* disease in the *same* sense, that
 the variolous or other *epidemic* disease is : Nor are *such* diseases
 brought on by ourselves *wilfully* and on purpose. Nor are the
means we use, intended to *that* end, but for the *cure* of them.
 Nor is *inoculation* a *sanative* mean like *those* we make use of un-
 der *other* diseases, as has been *largely* proved (P. I. Sect. I. §.
 21.) Nor do we in fine *oppose* the tuition of our Heavenly Instruc-
 tor, by having recourse to *such* expedients ; but actually *submit*
 to it in the *very* way He himself has *prescribed*, and under the
just notion and belief of the paternal and *tender* nature of the
 Divine corrections. So that the Doctor must offer something
 more conclusive than *this* observation, before his *mistaken* *theolo-*
gists can be *persuaded* to believe inoculation *free* from censure on
this account ; or that it is *not* by diseases, among *other* methods,
 the Almighty condescends to *teach* us how to *apply* our hearts un-
 to *wisdom*.

well as all *others*, this universe comprehends,) was effected by *chance* in an *unintelligible* jumble of *undirected* atoms; or that it was form'd by *intelligence* and a mind, with the *sole* view of *sporting* itself with the *miseries* and destruction of its *creatures*; or, lastly, that it was *introduced* into the *present* scene of things, to become a *judicial instrument* in the hands of the Almighty Creator, for the *better* carrying on the purposes of his *moral* government, and that is, for the *continual support and final establishment of virtue among men*. If we shou'd chuse the *first* of these positions, we *sink* into all the *ingurgitating* absurdities of *Epicureism*; so much the more *irrational* in the *present* case, as contradicted by the *determined*, and therefore *designed* differential *properties* of this disease from those *below* and those *above* it. If the *next*, we either *destroy* the most *essential attributes* of the Deity, and by making Him a very *dæmon*, take away His being; or we shall be *forc'd* to recur to the old *Pythagorean*, and afterwards *Manichean* conceit of *two principles*, the one *good*, and the other *evil*; which destroys *both*, and leaves us *without God* in the world. If the *last*, we adopt, what the *present constitution* of things, glorious in *goodness*, as much as *wisdom*; what the plain dictates of *right reason*, supporting the infinite *perfection* and *rectitude* of the Deity; what the voice of Heaven, sounding *authoritatively* in both pages of *Divine revelation*, the *mercy* of God's dispensations in the *intended conversion and life* of the sinner; in a word, what *every principle*, that *can* and *ought* to influence our *nature* and *reason*, tends to *teach* and support in *different* ways, as an undoubted *eternal truth*.

§. 13. Shou'd it be urged against *this* notion of the disease being a *Providential instrument of virtue*; that then it might be expected, it shou'd lie heavy only on subjects *deserving* correction; and

P

shou'd

PART II.
Sect. II.
§. 13.

γ Diog.
Laert.
VIII. 52.

PART II. shou'd never seemingly be *thrown* away upon others,
 Sect. II. with whom it might in *process* of time prove very
efficacious ; I must beg leave to give the following
 answer : To the *first*, that tho' *children* shou'd be
 consider'd, as *absolutely* innocent (no mean conces-
 sion ;) yet their *connexions* with others, it is easily
 understood, may render such *fatal* dispensations of-
ten necessary, among the *rest*, to produce *thought*,
 and a *better* practice in the *survivors* ; at the same
 time, that acts of such seemingly *undeserved* seve-
 rity may, as they bring on a *removal* from the *evil*
 to come (the *moral*, as well as the *natural*) prove
 in *reality*, like many *other* of the Divine dispen-
 sations, tho' at the time *grievous*, and not *joyous* instan-
 ces of tuition in more than one respect, as the
 Divine Author of them, *full of grace and truth*. To
 the *last* I wou'd reply, that as the Almighty has
Himself projected all the *various* movements of the
 grand machine, of which we make a *part* ; and
 projected them with the *sole* view of producing as
 well the *particular*, as the *general wise and good pur-*
poses of his eternal will ; He cannot but have *fore-*
seen, how far his appointments might, at *particular*
 times, affect *certain* individuals, whose *instrumen-*
talicy, tho' unknown to *themselves*, He might in-
 tend to make *use* of in *some* parts of this his *uni-*
versal scheme ; and consequently He cannot, from
such his knowledge, but have resolved to *prevent*
 such persons *suffering* by his regulation, if *twart-*
ing of his *main* design, and most *effectually* to *secure*
 them against *such* consequences, in *different* ways,
 according to *different* exigencies ; and therefore in
 the *present* case, by *sending* the disease at a *juncture*
 which to the Divine wisdom appears from a full
insight into all particulars to be the most *proper* upon
 the *whole*. And then, as by his *foreknowledge* God
 cannot but be *fully* acquainted with the *whole* train
 of *human* conduct, He must needs be *able* to dis-
 cover

cover *precisely* the virtue or viciousness of every in-
 dividual ; and consequently, not only what *degree*
 of moral *tuition* may be respectively *needful* ; but
 how *far* a *milder* dispensation or a *security* against
 the *severest*, may *best* answer the *advancement* of
 virtue, and *discouragement* of vice in the person *so*
favour'd ; or in *those*, He must have *dealings* with.
 But to return.

§. 14. If the boasted *advantage* of being *able* in
 the *projected* plan of inoculation to *prepare* persons
 for the reception of the disease, has been proved in
 the *clearest* manner, not only to tend to *wrest* out
 of the hands of the Almighty *one* of the *awful*
 sanctions of his laws ; and from man *one* of the
 many *restraints* on vice ; but to be *besides* an expe-
 dient *in itself* absolutely *useless* in case of a *virtuous*
 and *regular* life ; can there be a *stronger* motive of-
 fer'd for neglecting *one's self*, and discouraging in
others, a practice so *idle* in one respect, and so *hurt-*
ful in the other ? No certainly. Give me the man
 of *virtue*, shew me the man of *reason* ; and I shall
 be at *no loss* to *instance*, nor *need* arguments to *bring*
 about a *willing* and *present* compliance. It is only
 in those, whose *youthful* passions cause *youthful* in-
 attention to the *momentous* duties of life ; or whose
vicious habits, settled by *continued* indulgence, have
depraved the intellects, and raised *aversions* to
 goodness ; that the motive *here* urged can be *inef-*
fectual. Nor in *these* neither, till they have *lost* all
 sense of *happiness* ; or know not, in what their *real*
happiness consists. The motive we press, is not a
 motive that *peculiarly* belongs to, and so might be
 thought to go *no further* than the *case* before us. It
 extends itself through our *whole* life ; it relates to
every part of it. If we chuse not a *regular and*
virtuous conduct, we do not *merely* deprive ourselves
 of a *main* security against the *disease* we are treating
 of, but against *every* other *incidental* disorder, to

PART II. which we are *obnoxious* ; and besides, the *encrease*
 Sect. II. of evils *connected* with vice and irregularity, we
 most certainly *add* to the *dangers* of *all* of them.
 And can there be any *happiness* in such a state ?
 Can the mind know the transports of *self-approba-*
tion ; or can it enjoy an *equal* tranquillity ; whilst it
 is engaged in *immoderate* or *vicious* pursuits, and
 continually *disturbed* with the *alternate* pangs of *high*
fervour, and *subsequent* lassitude ? And can the
 body communicate *pleasing* sensations, whilst it is
 perpetually *interrupted* in its functions, and made
 to *contract* habits and tendencies *impairing* and *cor-*
rupting the very *vitals* of our beings ? No one, that
 can *think* ; no one, that can see *contradictions* ; is
 capable of imagining *this* possible. And therefore
 when we are laying such *stress* upon the observance
 of *regularity* and *virtue* in the *present* case, let it not
 be thought, we are pleading for *singularities* and
 affectations ; or grounding our opposition on a *sandy*
 bottom. We are recommending what is not
 barely *prudent* and *rational* on a *single*, but on *all*
 accounts ; as it will *answer* our purpose not only in
this, but in *every* incident of life : And whoever
 has at *any* time given himself the *trouble* to enquire,
 with a *serious* intent, into the constitution of his
own make, the *fabrick* both of his *mind* and *body* ;
 and has added *thereto* his observations on the *visible*
 tendencies of things *about* him ; will not deny, that,
 as these *several* particulars proclaim from *pole to*
pole, in *harmony* divine, the *infinite* wisdom, and
eternal rectitude of the Great Author of them ; so
 do they *hold out* to mankind one universal consis-
 tent *law of righteousness*, expressed in *characters so*
clear and affecting, that all that will, *may read as*
they run. It is then *nature* ; *universal nature* ; on
 which we *build* our opinion. It is *that*, and the
 undoubted *happiness* of the human race, that plead
 for the *admission* of it. And tho' one might think,
 considera-

considerations of *this* sort, had *intrinsick* evidence and *weight* too much, to be in any manner affected by *circumstantials* in the delivery of them ; yet, lest *this* shou'd prove the case, and the doctrine recommended shou'd sink in its value, as coming from one of my profession ; it is prudent, and may be of service to note, that from *Hippocrates* down to our days, the greatest and best of that order, tho' to the certain injury of their private interests, have, with one consent and much earnestness inculcated the same moral on all occasions ; as the learned reader may convince himself by turning to the works of the laborious *Hoffman*. I shall only say, with the learned and judicious Dr. Swan^z, that though to give lessons of self-denial and temperance to the sons of riot and debauchery, seems to be like preaching to the wind ; yet some, perhaps, may be induced, by what is offer'd here, to reflect in time ; and so reflecting, to resolve to sacrifice their false and destructive pleasures to their health. And if a few, or even but one of my fellow-creatures shou'd by my means be persuaded to quit the high road to infirmities, diseases, pain, and death, and enter upon a course of sobriety, temperance, and virtue, the grand preservative and restorative of health, that most valuable blessing of life ; I shall think my pains not ill bestow'd ; and shall be sure to have him or them not barely sensible of the absolute uselessness of inoculation in their case, but of the inconceivable folly of risking all their present comforts and enjoyments, together with the favour of their best Benefactor and tremendous Judge, only to have a chance of acquiring what their steady virtue is most certainly capable, under the Divine Blessing, to bestow upon them, without such accumulated contradiction to reason and duty.

§. 15. That, notwithstanding all this weight of evidence to the contrary, the inseparable connexion subsisting between mens safety and a regular conduct

PART II.
Sect. II.
§. 15.

^z Not. on
Sydenh.
P. 209.

PART. II
Sect. II.
§. 16.

duct may with many, tho' *preposterously*, prove an argument in *favour*, rather than *against* inoculation, I make no manner of *doubt* of, considering the *licentiousness* of our days. But that *this* can be the case with men of *probity* and *virtue*, is contradictory to *reason* to suppose. With *such* therefore, (who are *directly* the persons I write for) *this* intimation will be *certain* to have the *effect* expected from it; though perhaps not *fully* yet, unless a THIRD advantage, which we fail not to *bear* spoke of in very *pathetick* terms by all that think *well* of the practice; and is *particularly* urged by the Letter-writer^a, as a *singular benefit*; be proved to contain *nothing* capable of *with-holding* assent, or *invalidating* the inference.

^a p. 14.

^b p. 23.

^c p. 15.

§. 16. The advantage pleaded, is, as I state it in my Sermon^b, that *inoculation furnishes a cure for those fears, persons are apt to lie under, till they have gone through the trial*; and which, according to my opponent^c, *render the lives of many unquiet and unhappy*. Well explain'd. For 'tis just because of *this* circumstance, and that *other* of men being urged *hereby* to unjustifiable expedients of *relief*, that I *blame* these fears. I have *no* dispute with *them*, nor their *grounds*, so long as their *efficacy* is *bounded*. I condemn not the parent's *concern* for his childrens *welfare*, nor the childrens or wife's *return* of concern for the *preservation* of their common and best patron. I enter into all the *tenderness* of their case, and am so far from *dissenting*, that where *like* indications of *affection* were *not* observable, I shou'd think it my *duty* to excite them, by *every* argument I was *master* of, as well to render the heart truly *human*, as to furnish out a *powerful* motive for *circumspection* and care. But when the parent or his family, (to keep to my opponent's *instance*, which is certainly as *affecting* as any,) when they are industrious to *swell* every circumstance of danger *beyond*

yond measure ; when they *keep up* their apprehensions, and *encrease* them, by *continued* and *growing* representations ; and when they suffer the *passion* to influence their *practice*, and render it *contradictious* to the rules of *reason* and *religion* ; it is then I join with *moralists*, both *sacred* and *profane*, both *ancient* and *modern*, in passing *censure* upon their doings, as *immoderate*, *unreasonable*, *mere humour*. There are *means* provided to prevent *these* effects.

PART II.
Sect. II.

Ψυχῆς νοσῶσης εἰσὶν ἰατρὸι λόγοι.

Sunt verba & voces—Sunt certa piacula.

Persons under *these* circumstances shou'd consider, that the *disease* they *dread*, may perhaps *never* draw near their dwellings ; or that, if it shou'd, it may *not* prove mortal. That it is got *through* by *many*, under the very *worst* circumstances. That the *dangers* of it are lessen'd by *sobriety*, and a life of *virtue*. That inoculation can do *nothing*, but add to the *natural* evils of the disease. That it is the most unaccountable *partiality* to *fear* dangers on *one* side, and to overlook the *same* dangers, and *greater* on the *other*. That it is the highest *absurdity* to *risque* life, and yet to *fear* the *loss* of it. That if the *uneasiness* be on account of *relatives*, it can *never* be just to endeavour to *remove*, by running the *chance* of *encreasing* it ; or, if on account of *self*, it must be *equally* unreasonable to purchase the *desired* advantage at the *hazard* of *life*, and the *undoubted* entail of *guilt*, be the issue what it will. In fine, that it is *prudence* and true *religion*, after due *care* on *our* side, to rely on the Great Governor of the world for a *wise* and *just* disposal of *all* events. Τὰ δὲ κεν Διὶ πάντα μελήσει. By *these* and such like reflexions (among which, *those* that respect the *well-being* of the *soul*, shou'd not be forgot) may all, that will *hearken* to them, greatly *lessen* their apprehensions, and in time *overcome* them. When they do so, they *act*, as what they are ; *rational*
crea-

PART II. creatutes ; creatures, whose *reason* was intended to
 Sect. II. govern their passions : When *not*, they must be ac-
 §. 17. counted *passionate*, not rational ; mere *machines* ;
 not acting, but *acted* upon ; and their conduct of
 course *irrational* in this respect, and *carnal, worldly,*
irreligious upon the whole.

§. 17. Thus I *reason*, and thus I plainly, though
 more *concisely* taught in my Sermon ; not to *con-*
demn persons for their *natural* fear ; that is, for
 having *sight* and *sense* to *see* and *feel* dangers ; but
 for their *immoderate* apprehensions only ; things *not*
 of nature's, but of their *own* raising. And to *en-*
force my observations, I thought it *adviseable* to
 produce under this article an *instance*, whereby to
 prove not only the gross *absurdities*, into which our
fears will go near to *betray* us, if we are not care-
 ful to *keep* them under our *management* ; but withal
 to evince, that in case the *fears* entertain'd on the
 score of the Small-pox, are allow'd to afford a *just*
 ground for seeking to *remove* them by *inoculation*,
 then *like* fears, and like *causes* of fears obtaining,
 with respect to the *dangers*, the *bony* part of our
 frame is exposed to, it must by *parity* of reason be
 granted to be *right*, that we shou'd submit to have
 our *bodies mashed and mangled*, in order to obtain *re-*
lief under our *apprehensions*, and so to render our
 lives both *quiet* and *happy* *.

§. 18.

* I have reason to imagine the *comparison* here offer'd to be
 of *some* importance ; since, *besides* the high-wrought compli-
 ments of my good friend the Letter-writer, it has procured me
 some *further* civilities from Dr. Kirkpatrick, who, without un-
 dertaking to shew *the* *futility* and *impertinence* of the thought,
 as he had promis'd, very *politely* tells me (pref p. 18.) that it
 is a *parallel*, which wou'd not have occur'd to every body.—*That*
it is a pretty, ingenious conceit ; sufficient to gauge the depth of the
fountain it sprung from. Such, gentle reader, is the method of
refuting ; such the *logick* of my antagonists. Good Gentlemen,
they are reviled, but revile not ; (pref. p. 15.) They are all
meekness ;

§. 18. This *comparative* argument, it seems, PART II.
Sect. II.
§. 18.
(because of its intrinsic *weakness*; no doubt)
wrought so *violent* an emotion in the very *paci-*
fick system of the Letter-writer's fabrick, that
after an *eruption* of black corrosive bile^d more^d See Let.
copious than *before*, we may observe him to have P. 32.

Q

been

meekness ; (pref. p. 16.) all long-sufferance. Not *dove* nor *lamb*
more *harmless* than they. *Maestata veniet lenior hostia*. The
truth is ; *this* similitude, and some *others*, I have *occasionally*
mentioned, represent *inoculation* in its *true* colours ; and *this* it
is that nettles. The *practice* is, in these gentlemen's eyes, so
precious a jewel, that they cannot bear *any* attempt to discover
its *flaws*. What I must therefore beg of my reader, is, that he
wou'd *carefully* attend to, and *critically* examine the *several* com-
parisons he shall meet with in his way ; sure, that they are *just*
and proper ; and most so, where *exposed* with virulence. In the
present case, I defy the cunningest of my opponents to shew the
want of *parallelism* in any of the *circumstances* recited. For, as
to the *security* against suffering by a *fracture*, after the induced
callosity of our *bones*, (which is the *only* particular, in which the
similitude might not seem to tally with *inoculation*, preventive as
it is thought of *re-infection*.) This *seeming* difference the reader
will easily allow to be of too *little* weight to have *any* effect on
minds, supposed to be under the *restless* and *impelling* influence
of *intense* fears ; besides which, it is apparent too, that even
our inoculators, notwithstanding their *fond* claims, cannot, if
they act *fairly*, rise *higher*, than to *just* such a *probability* in their
promises of *no re-infection* ; seeing they are not only *not* sure,
that the infection will *take* at all, but *uncertain* in the *highest* de-
gree what *sort* of pock it will produce ; whether *that*, which is
proof against a *repetition*, or *not*.—But *enough*, I think, has been
said, to *enable* my reader to judge of *this* matter. — I shall
only add my *humble* request to the Doctor, that before he *really*
steps forth to gauge the *depth* of my *understanding*, and of the *little*
furniture (the *curta suppellex*) laid up *there* for use, he would
take the *pains* to provide himself, at Euclid's or Locke's ware-
house, with a *measure*, more agreeable to the *standard*, than what
he has *hitherto* made use of ; and when thus *properly* supplied,
he shall do me the *honour* to *operate* upon me, and to communi-
cate (ἢ καλῶς ἐτελῶνῃσε) *whatever* he shall have *fairly* collected,
I beg, he wou'd be so good, *particularly* to point out the *contra-*
dictions and *coarse dialect* of the *Sermon*, (pref. p. 18.) that I
may have an opportunity of *amending* them ; not doubting, but
the Doctor is too *honest* a man, to throw out *such* reflexions
without evidence.

PART II. been *actually* thrown into a fit of *convulsive* laughter.

Sect. II.

Tantæne animis cœlestibus iræ !

§. 19.

But *these* effects are *constant* in persons, that write not *for*, but *against* the truth. We must therefore take *these* incidents, as *nothing* strange, and deserving from us no *other* remark here, than that, if my reader shou'd find the gentleman to talk a little *beside* himself, I hope, he will not be *surpris'd* at it, nor *averse* to make all the *allowances* which my opponent's *pitiable* case may be thought to deserve.

§. 19. In truth, unless I consider the *unfortunate* gentleman as at the time somewhat *disorder'd* by his passion — *Ira furor brevis est* — I cannot conceive, how one of *his* profession cou'd be betray'd into so gross a *blunder*, to speak of the *stamina* of a *disease*. He cou'd not but know, that the word *stamina* is *never* used either by *ancient* or *modern* writers, but to denote the *first original filaments*, out of which by *apposition*, a continued and more *solid* substance arises ; or *among* which a like *solid* substance is *introduced*, to make by such *interweaving* an united whole, or *system*, more considerable than before. This is the *proper* and *constant* use of the word, as well in its *strict* as *metaphoric* sense. And therefore to talk of the *stamina* of a *disease*, of the *gout*, for instance, or of the *Small-pox*, to which my opponent applies it, desiring me to prove the *same* to exist in a *broken* bone : This cou'd proceed from *nothing*, but the gentleman's *indistinctness* or *want* of thought, through height of passion. When we have occasion to treat of *diseases* arising from the *inbred* or appointed tendency of *certain* known *systems* of matter, we call *that* matter the *seed* of the *disease* ; but when the *disease* is nothing more, than a certain *induc'd* modification of matter, and has not a *proper*, *positive*, *constitutional*, *material* cause, to which we may ascribe it, we then look for some *disposition* or tendency, to which we may. The *seeds*
of

of the Gout, the *seeds* of the Small-pox, are PART II. Sect. II. §. 20, 21. expressions as *common*, as they are *well* understood; but whoever thou'd say the *seeds* or *stamina* of a *broken bone*, wou'd shew, that the *seeds* of his knowledge were extremely scanty, and the *stamina* of his brain ominously weak.

§. 20. Not less *unintelligible* must it seem; but upon the *supposition* here made; that the gentleman thou'd *seriously* undertake to prove^e, it cou'd be in^e P. 23. *any case*, or under any *given* circumstances, *reasonable* to have our bodies *maim'd* and *mangled* by *art* to remove the *fears* of being injured by *nature*. One wou'd have imagin'd, that had he been at *liberty* to consider the matter with the *least* degree of attention, he cou'd not but have observed, that as the *operation* cou'd not answer the *purpose* of the *fearful*, if it was confined to *some*, and not extended to *every* bone in the body, it must therefore *necessarily* induce a total *dissolution* of our frame; an imminent *hazard*, if not an *impossibility*, of its ever *re-uniting* in due consistency; an irremediable *imbecillity* and *defect* through the whole of it; a sensible *perturbation* in all the animal functions; a long continuance and oppressive *load* of various *diseases*; not to say any thing of the exquisite *pains* and *tortures* it cou'd not but occasion at the *time*, and for ever *after*. And how, (supposing it *possible* for any one to *bear up* under this *weight* of painful *butchery*, without *loss of life*) that *life* cou'd be in *any* point of view expected to admit of *our going manfully and chearfully through the offices and pleasures of it*, as my opponent seems to think it might; is, what I dare say, is so glaringly *contradictious*; and on that account so much *beyond* the comprehension of any one to understand, that it cannot fail to be rank'd among one of the *grossest* absurdities.

§. 21. However, as the gentleman *chose*, for the sake of his *beloved* inoculation, to adopt this *mon-*

PART II. *strous* conceit, rather than acknowledge, *that irrational fears afford no good plea for any practice* ; we
 Sect. II. have nothing *further* to do here, than to fix the
 §. 22, 23. *absurdity* of this most *unsocial quackery* the tighter upon him, by proving, according to his *own* plan and prescription, that the *requisites* upon which he founds this *noble* scheme of *universal* madness, either *actually* exist in nature, or may with the highest *probability* be thought to do so.

§. 22. I will not be so *devoid* of thought, to advance, that *the stamina of a broken limb are inbred in our constitutions*, but without *fear* of refutation, I will maintain, that our *bones* have in their *make* and texture a *native, constitutional, coæval disposition and aptness to be broken* ; which, if it is not *already* clear enough from *fact*, from the many *affecting* instances of *shatter'd* limbs, we daily meet with ; appears however beyond *all* contradiction from the many *pores* and *cavities* our *bones* contain, and *must* contain, in conformity to the *globular* figure of the *first* principles of all solids.

§. 23. Here then is *one* of the gentleman's *postulata* demonstrated *actually* to exist in *nature* ; and why the *other* shou'd not be thought attended with *equal* evidence ; that is, with the *highest* degree of *probability the case will admit of* ; I cannot, with *all* my attention discover. For, if we take not a contracted, *narrow* view of mankind, but an *enlarged* one ; if we consider, that there are but a *very insignificant part* of the human race, who by their *affluence*, or *liberal* professions, or *otherwise*, are exempted from pursuing *laborious*, and on that account *perilous* employments ; that there are a far *greater* number of men, that are *actually* engaged as well by *sea*, as by *land*, in *businesses*, in which the misfortune of a *broken limb* is *hardly* avoidable, and notoriously *common* ; and that there is no one *single* person in *active* life, of whom it *can* be said, that
 he

he is *not* every moment, from *childhood to old-age*, in danger of *suffering* in *this* way, either through his *own* inadvertency or presumption, or through the carelessness or violence of *others*, or through the *natural* or *superinduced* tendencies of things that are *within* or *without* him ; I must submit it to my reader's judgment to *determine*, whether *these* considerations, added to every one's *private* experience, do not warrant us to infer, that it is *next* to a miracle, if *any* person *entirely* escapes the *disaster* we are speaking of ; and consequently, *that there can be*, upon the whole, *but few*, very few of the *human race*, that go out of life, *without falling into it*. Nay, we may venture to affirm, that the *number* of instances in *this* kind may *well* be thought to bear *no* manner of *proportion* to *that* of persons, who *never* have the *Small-pox* : Not only, as this *latter* malady is well known to be *less common* in *some* countries, than *others* ; but as it is notorious *besides*, that the *cause* which brings it on is but *one* ; not *present* in many places *sometimes* for years ; not perhaps *capable* of affecting *some*, for want of an *innate* fuel ; and not *unavoidable* by timely *precaution* ; whereas the *causes* occasioning a *broken* bone are *numberless* ; following us *close* in every *place*, and at all *times* ; injuring without *exception* or distinction ; acting *secretly*, and without our *knowledge* in many cases ; and in many *more* in *such* manner, that it is not in our *power* to guard *against* them.

§. 24. If, after this, my reader will be pleas'd, with regard to my opponent's *third* requisite, to recollect, that the *callus*, which nature *kindly* supplies to unite the *disjointed* parts of a *bone*, is so *close*, so *solid*, so *hard*, and *impenetrable* in itself, as *scarce* ever to be observed to give way on any *fresh* impression, unless it has *not* been well-form'd *at first*, or is but of *short* standing ; he will *hardly* want to be told, that in case *all* the bones in our body were *once*, by
the

PART II. the operation my opponent recommends, changed
 Sect. II. from their *porous brittle* nature, into one *continued callous substance*, there wou'd arise the *highest improbability of our ever suffering by a fracture in the ordinary course of things* ; or at least, that the *hazard* of it wou'd be a *million to one less* than it is now, or can be in any *other given case* ; which, in the *estimation of proper judges* ; and much more in the *opinion of persons instigated by the immoderateness of their fears to lay hold of any method, that seems likely to allay them* ; cou'd not but make the *danger vanish into nothing*. I must add, that there is *great reason to question*, whether the *security against a repetition so much relied on in the inoculated Small-pox*^f, can be carried to so *high a degree of probability*, as in the *case before us*. For, as it is *certain*, from *repeated experience and observation*, that the *nature of the disease does not depend at all upon the nature of the variolous particles inserted or inspired*, but *chiefly upon the quantity and quality of the inflammable matter contained within us* ; it must be granted, that if there be *not enough of this lurking evil thrown off by fermentation*, (as may be *suspected is the case where inoculation is attended with mildest symptoms*) then is there reason to *fear*, lest *some time or other what is left behind, may again be set on work, and produce the disease*, we thought ourselves *sure of never more suffering by*. It is *moreover observable*, that *every kind of appearance in inoculation, is not the true and genuine Small-pox* ; and that therefore the *operation affords no absolute security against the dreaded disorder*, notwithstanding some *kind of eruptions, fondly believed at the time, or confidently asserted to be of that sort* ; which is *greatly illustrated by a case Dr. Mead mentions*^g of a boy, upon whom, about *three years after inoculation, the disease broke out* ; the Doctor assuring us in *express terms, that there were some of the*

^f See the
 Let. p. 21.

^g p. 92.

the family, who affirm'd, that no Small-pox (no true one, I suppose) appear'd upon inoculation; that the parents deceived themselves; and that the by-standers did not care to take away from them this pleasing mistake. It is still further remarkable, that the very learned Boerhaave positively affirms^h, that scarce one of a thousand, who have had the Small-pox, ever catch it a second time, unless it be of a different kind. If a person has had the distinct sort (which is by some affirm'd to be peculiar to inoculation) he may yet have the confluent one; but if he has had this last, he will never be seized with this disease again. In fine, if we consult experience (upon which the learned Boerhaave founded his opinion, no doubt) we shall meet with instances that can do no less than raise very just suspicions; that were we permitted to know the whole truth, we shou'd not want proofs to evince the actual re-infection of inoculated persons. The case of the man inoculated in St. Thomas's Hospital, and by that means re-infected, as noted aboveⁱ, most directly tends to shew the danger we are exposed to from the remains of innate fuel*: The death of the queen of Denmark by an infectious eruption, and the Small-pox in particular, as has been publicly affirmed, and never solidly disproved, that I know of; this, were it true, wou'd carry the matter a great deal further: And the following instance related by Dr. Wagstaffe, in his letter to Dr. Freind^k, must go near in one way or other to stifle peoples fond

PART II.
Sect. II.

^h See Dr. Swan on Sydenh. p. 101.

ⁱ P. I. Sect. I. §. 23.

^k p. 41.
See below, P. II. Sect. III.

§. 11.

* I cannot help expressing my surprise here, that Dr. Kirkpatrick (Anal. p. 119.) shou'd mention the case of Richard Evans, inoculated in Newgate, unsuccessfully, the year after having had the distemper naturally, and shou'd not say one word of the man in St. Thomas's Hospital, on whom inoculation had its effect, notwithstanding his former infection in the natural way. Were I malevolently inclined and disposed to retaliate injuries, might I not, on account of this material omission, and another mentioned below, (P. II. Sect. III. §. 21.) be very severe on the Doctor? But I detest such practices, and chuse to ascribe this incident to absence of mind, rather than design.

PART II. *fond* opinions in the case. — A girl of twelve years
 Sect. II. old, (says the Doctor) the daughter of Mr. Degrave, a surgeon in London, was inoculated, with some others, and had several eruptions like a rash attended with frequent flushings, which the inoculator call'd the Small-pox; and assured the parents, she was secured from ever having it again.—However, she lingered on for the space of three months in an ill state of health; sometimes breaking out into boils and pimples; and about the 10th of May last (An. 1722.) catching cold, she was seized with a pain in her head and back, and fell into the symptoms preceding the natural Small-pox. On the third day they appear'd, and her symptoms vanishing, and the pustules being kindly and distinct, according to the regular advances of this disease, they came to a full maturation the seventh day after the eruption. We both (Dr. Freind and himself) saw her on that very day, and were entirely satisfied, by the nature and course of the distemper, and the appearance of the pustules, that it was a true, distinct Small-pox. And to me, I confess, one example of this kind destroys the certainty of inoculation's preventing the Small-pox, as much as a thousand*.

§. 25.

* Tho' Dr. Kirkpatrick (Anal. p. 29, 119.) seems to yield to the opinion, that persons *never* have the Small-pox a *second* time; yet (p. 33.) he allows the *possibility* of it; and tells us, that the *chief* circumstance, which inclines him to suppose *this*, is the *second* eruption, he has *more* than once seen in the Small-pox, about the *term* of the secondary fever. He mentions, that Dr. Mead gives a variolous case, with a *third* pustular eruption, the disease not being *completely* terminated before the 30th day. I must note, that when Dr. Kirkpatrick undertakes in the *sequel* of his performance (p. 101.) to prove, that inoculation produces the *genuine* Small-pox, he says no where, that it *always* does so; which sufficiently confirms what we say *here* concerning the different *kinds* of eruptions observable in the *artificial*, as well as the *natural* infection, and the consequent *hazard* under such circumstances of being re-infected. If the reader will, after *this*, take the pains of inspecting the *two* Tables (P. II. Sect. II. §.

§. 25. Whatever my reader may determine with respect to the *comparative* part of this argumentation; *the positive*, I am certain, is made out as *evidently* as the case will admit of. It is *clear*, that by the *transmutation* of all our *bones* from their *brittle* state into hard *callous* substances, we shou'd acquire *ample* security against suffering by a *fracture* in the *ordinary* course of things. It is *likewise* plain, that there can be but *few*, very few of the human race, consider'd at *large*, who *can* be supposed to go out of life without falling into that disaster. And it is *above* all others *unquestionable*, that our *bones* carry in their *make* and constitution an *inbred* aptness and tendency to be *broken*. Since therefore the Letter-writer will have it *so*¹, we may infer, not only that ^{1 P. 33} it is the duty of every tender parent to permit the bones of his child to be divided by the most easy means human art or compassion can invent; but with equal reason, that it is *incumbent* on every person, who regards his *safety*, and wou'd be enabled without dread to go manfully and cheerfully thro' the duties and pleasures of life, at once to resolve to undergo the *same* salutary operation. The consequence of which wou'd be, was the practice *universally* complied with, that the *whole* world wou'd soon become in *reality*, what Milton represents it *poetically* to be ^{mXI. 477.} *be*^m, a place ^{seqq.}

- - - - - sad, noisome, dark;
 A Lazar-house —, wherein were laid
 Numbers of all diseas'd; — — — —
 Dire was the tossing, deep the groans; despair
 R Tended

34. not.) he will find there an article of persons, that had an *imperfect* Small-pox; which cannot but greatly strengthen the observations made here. I only add to the instances mention'd under this head, as giving room to suspect the *possibility* of a re-infection; that I was lately assured by a person of credit, that the late Lord Percival had a son inoculated, who died afterwards of the natural Small-pox.

PART II.
 Sect. II.
 §. 26, 27,
 28.

Tended the sick, busiest from couch to couch :
 And over them triumphant death his dart
 Shook, but delay'd to strike, though oft invoc'd
 With vows, as their chief good, and final hope.
 Sight so deform, what heart of rock cou'd long
 Dry-ey'd behold ?

ⁿ p. 24.

§. 26. Whether by *these* observations my reader will be led to think with me, that we have *really* met with the *bold schemer*, whom, tho' upon *supposition* only, I spoke of in my Sermonⁿ, is a *matter*, I shou'd deem it folly to *enquire* into, after the *glaring* proofs the Letter-writer has furnish'd us of his *dispositions* in the instance last consider'd. It will be of *greater* service to observe, that if my opponent's *scheme* of having all our *bones* broke to lessen our *apprehensions*, appears in ev'ry light more *absurd* than any yet produced on a *stage* ; then must *inoculation*, to which it has been proved *exactly parallel*, as well in its *circumstances*, as *motives* and *end*, be accounted *equally* clashing with *good sense*.

§. 27. But to leave our *projector* and his *favourite* device to *rise* into fame, or *fall* into contempt, as *circumstances* shall happen to incline *either* way, let us proceed to examine, whether the FOURTH advantage, thought to *recommend* the practice of inoculation ; *that*, namely, of *its being sure to procure the mildest symptoms of the disease*, is well grounded, or nothing better than *mere pretence*.

° p. 25.
 See below, Sect.
 III. §. 9.

§. 28. If the reader looks into my Sermon, he will find me^o arguing *against* this conceit, both from the *nature* of the thing *itself*, and from *fact*. I thought, that the *avowed* and *manifold uncertainty* attending *every* symptom of the disease, as well in the *artificial* as the *natural* way, was a *direct* reason for being *proportionably* uncertain and diffident in our *expectations* concerning the *issue* of it : And

when I consider'd, that men of the *highest* credit in PART II. Sect. II. §. 29, 30. he profession had declared, that *no fever is attended with more uncertain signs, on which to ground a sure prognostick, than this^P*; that *all the symptoms observable in the natural disorder, appear'd likewise in the artificial, as well in kind as degree^Q*; and that there P Doctor Mead, p. 41. See above, P. I. Sect. I. §. 25. and Sect. III. §. 10. were *not* instances wanting in every place of *inoculated* persons, whose *faces* bore the *marks* of the *utmost* virulence of the disease, or whose *lives* had *either* been *confessedly* brought into imminent *hazard* by means of *this* operation, or *absolutely* sacrificed to it; I imagined it *impossible* for any one, tho' but of *common* sense, after such *united* evidence, still to entertain a *favourable* opinion of inoculation in *this* respect, or to *suffer* himself to be *fool'd* out of his reason, by *sanguine* promises, and *ill-grounded* assertions.

§. 29. However, it seems, *these* observations had not weight *enough* to induce the Letter-writer^r to P. 16. offer *any thing* in opposition to them, or even so much as to *consider* them. On the contrary, with a *disdain* in *itself* unwarrantable; *unworthy* of a disputant, acquainted with the *forms* of debate, he trumps up a *dainty* catalogue of *advantages* and *benefits*, many of them well known to be *questionable*, many more absolutely *disproved*, and the rest in *no* sense *peculiar* to inoculation; and having *so* done, charges every one, that will *not* admit his *dictatorial* edicts, with *blind* ignorance, *avow'd* superstition, *unjustifiable* prejudice, and *unmanly* obstinacy.

§. 30. Such *kind* of arguing I know not how *better* to answer, than by presenting my reader with a *counter* scheme of *realities*, and saying, that if 'p. 27, 94. Royal Tran. abr. vol. VIII. p. 611. and Dr. Kirkpatr. p. 134, seq. p. 9. the *quality* of the *infection* cannot be determined by *any thing* inoculation can do, it being evident from *experience*, and own'd by Dr. Mead^s, and *others*^t, *directly* *contrary* to the Letter-writer^u, that a *favourable* Small-pox by communication *often* pro-
duces^u

PART II. duces a *bad* sort, and *contrarywise*: If it has been
 Sect. II. proved *besides*^w, that the *manner of its receival*
^{§. 31.}
^w P. I. by infertion can alter *none* of the *qualities* either of
 Sect. I. §. the *infectious* particles that are *inserted*, or of the
 23. *inflammable* matter contain'd *within* us: If the *dis-*
charge from the incisions is by much *abler* persons
 than my opponent, declared to be *insignificant*, often
^x P. I. *hurtful*, always *dangerous*^x: If it is evident, that the
 Sect. I. §. *original constitution* cannot be amended in its *frame*
 23. or *tendency* by any of the *preventive* methods used
 in inoculation, but is manifestly *endanger'd* by the
^y P. II. *injected* poison^y: If it has been evinc'd, that the
 Sect. I. §. *accidental* indispositions, to which we are *subjected*,
 3. and
 Sect. II. are more *surely* and *better* prevented or removed in
 §. 8. case of a life of *virtue* and *universal reason*^z, than
^z L. cit. by any *occasional* and temporary expedient, where
 and Sect. that is wanting: If it has been shewn, that a *suita-*
 II. §. 7. *ble air and well-adapted temperature of season*, cannot
 by the most *experient'd* philosopher be *guess'd* at
 with any degree of *certainty*; nor their *sudden and*
very affecting changes, especially in *this climate*, *fore-*
^a P. II. *seen*, or always *guarded* against^a: In fine, if every
 Sect. I. §. day's *experience* furnishes us with *instances*, in the
 4. *natural* way, as well of grown persons, as of *chil-*
dren, (especially, where remarkable for *regularity*,)
 in whom the *disease* is, as it may always be *hoped* to
 be, attended with a *very small number of pustules*, and
those of the mildest sort; with not the *least* affection
 either of the *brain or lungs*; and with an *absolute*
freedom from, or very small degree of the secondary
fever: Then does this mighty *shew* of boasted *ad-*
vantages and *benefits* dwindle into *nothing*; and ino-
 culation appears in *no* sense possessed of any *peculi-*
arity in *these respects* above the natural Small-pox.

§. 31. If I shou'd be suspected, in the *latter*
 branch of this *recital*, to have asserted *more* than I
 am able to prove, I must, in *justification* of myself,
 appeal to the two *following* instances; which, out
 of

of *numberless* others, (which every *place* affords, and this city in *particular* at this *very* writing,) I chuse to *urge*, as having fallen more *directly* under my *own* observation. The *first* is that of my daughter, a *child* at the time not *full* six years old, who, *besides* her not having above *forty* pustules in *all*, nor more than *one* in her *face*, and *one* of a very *large* masterly size on the *body*, was so *absolutely* free from every alarming *symptom* of the disease, that she was not confin'd to her bed above *half* a day during her *whole* illness, and this more out of *caution* than necessity. The *other* is that of a *late* worthy clergyman in *this* city, who, tho' he had *never* scrupled to attend the *sick* under *this* disorder, and never once *fled* from it all the *several* times it infested his *school* ; was, at *last*, at the age of *sixty* and better, attacked with it, but so *slightly*, that he had but *one* very large pustule on his *thumb*, which, (just as it happen'd some years *afterwards* to a young gentleman that *boarded* in the house) *neither* gave him any *extraordinary* uneasiness, nor hinder'd him in the *least* from pursuing the *several* functions of his calling. What ought *not* to be overlook'd in *this* account, is, that with regard to the gentleman *last* mention'd, I can with the *fullest* assurance, and from my *own* knowledge, bear the *amplest* testimony to the *exemplary* virtue, and *strictest* regularity of his *whole* conduct ; and with regard to my daughter, that for the first *five* years of her life she *never* tasted any *meats*, nor drank any kind of *fermented* liquor ; nor *then* nor *since* was *ever* allow'd to exceed her *stated* early hours of rest and rising. All which I mention, that persons may see, how *much* they have it in their *power* to lessen the *malignity* of the disease ; since I make no doubt, but the *caution* and *regularity* conspicuous in *both* instances, were, under the blessing of Heaven, the *happy* instruments,

PART II. ments, that render'd the distemper in *both* cases so
Sect. II. extremely *harmless**.

§. 32, 33.

^b P. 31.

§. 32. Accordingly, when my opponent presumes *up* and *down* his performance *more* than once to represent *inoculation* as the *mildest* method of infection ; and among *other* bold assertions scruples not to declare *roundly* and in the most *express* terms^b, *that inoculation is CONSTANTLY observed to bring on the desired disease in so mild a manner, as to preserve and lengthen life* ; I make *no* manner of doubt, but he will be adjudged by all *impartial* reasoners, in the *first* instance, to appropriate to the *inoculated* Small-pox, *without* and *against* reason and fact, a *property* which it only has in *common* with the *natural* ; and to assert, in the *last*, what can with *no* manner of *truth* be said of *either*.

^c P. 25.

§. 33. There remains but one *advantage* more, the FIFTH in order, to be re-consider'd, *that*, namely, which respects *the proportion of deaths in both ways of infection*. Now with regard to *this* particular, I hope the reader will do me the *justice* to allow, that in *no* part of my argumentation upon *this* subject in my Sermon^c, have I moved the *least* doubt, concerning *either* the *number* of deaths, observed in *different* places to have obtain'd in *both* ways of infection, or the *veracity* of those, who have favour'd the world with their accounts of *such* facts. And therefore to represent me, as having done *both* ; and not content therewith, to swell this *accusation* with some *envenom'd* reflections on my *reasoning* faculties, this is a *kind* of conduct so big with *falsehood*

* Dr. Kirkpatrick (Anal. p. 49.) furnishes us from Dr. Werlhof with an *instance* of a German peasant, who passed through the *distemper* with great facility at the age of *eighty*. I will add *another* of a hard-working woman, in the neighbourhood of this city, who, at the age of *seventy*, was seized with the *distemper* ; after having taken a *dose* of Daffy's *Elixir*, and went through it *very well*, tho' she had a *very large* crop.

falsehood and injustice, that I wish the publick may be inclined to *forgive* the Letter-writer for having *presumed*^a to entertain so *mean* an opinion of *their* understandings, as to think they cou'd be influenc'd by such *desperate* artifices.

§. 34. In truth, it matters not *one* straw, whether in *some* places, and at *some* particular times, there have *died* in the *natural* way *one in seven*, and in the *artificial* but *one in five hundred*: But it matters *greatly*, what *use* has been made, what *inferences* drawn from *such* calculations. This is *precisely* the point I am considering in my Sermon; and this the *momentous* affair, that *wants* to be settled. The friends to inoculation may *fancy* what they will, but it *highly* concerns them to shew, that they argue *conclusively*, and act *fairly*, when they endeavour to *persuade* the world, that the *numbers* recited, or any *other*, contain a *fix'd* and *stated* proportion; since, as it is *certain*, that a *disease* depending for its *issue* on a great *variety* of circumstances, cannot *itself* but be *perpetually various*; so is it *evident* from *fact*, that it *actually* is so, as well in the *artificial*, as the *natural* way. If the reader doubts of *this*, I dare say, he will *no longer* do so, when I inform him from the *Royal Transactions*, and *other* vouchers, that *every* account we meet with, states the *proportion of deaths in both ways* very differently. In the NATURAL; deaths in *Wales* amounted to 1 out of 4^e: In *Yorkshire*, to 1 out of 5^f: At *Boston in New England*, to 1 out of 6^g; At *Hastings*, to 1 out of 7^h: Which is the *proportion* Dr. *Jurin*, and those that follow him, *pitch upon*ⁱ. At *Feverisham*, to near 1 out of 9^k: And *later* accounts from *Boston* state it at 1 out of 10^l.—In the ARTIFICIAL, the number of *deaths* is *some-* times rated at nothing^m: Sometimes at 1 out of 500ⁿ:

Some-ⁱ *ibid.* p.

* *Canterb. News-pap.* ¹ *Bishop of Worc. Sermon, pref. p. 6.*

^m *Royal Transf. p. 616. Dr. Mede, p. 90. Bishop of Worc. Ser. pref. p. 8. and p. 20.* ⁿ *Bishop of Worcest. Sermon, p. 20.*

PART II. Sometimes at 5 out of 300^o: Sometimes at 2 out of
 Sect. II. 184, as at *Feverſham*: Sometimes at 1 out of 91^p:
 ° Transf. Sometimes at 1 out of 82^a: Sometimes at 1 out of
 p 618. 60^r: and lately at 1 out of 23^s. With what ground
 p ibid. p. 611. then does my opponent^t, and all others that argue
 a Bishop like him, fix upon one out of seven, as a just propor-
 Worcest. tion of deaths in the natural, and one out of sixty in
 Sermon, the artificial Small-pox? As well may they main-
 pref. p. 6. tain, the natural disease to be *always* mortal, and
 r Transf. the artificial *always* safe; because sometimes in effect
 p. 617. things have appear'd like it. Surely, where ac-
 s Bishop counts vary so continually, as they do here, they
 Worcest. afford no room for the least *positive* determination in
 Sermon, the matter. On the contrary, if we may be al-
 ibid. low'd to judge from the differences we already see
 t p. 17. and know, we cannot help inferring, that greater
 still may be discover'd hereafter; and most probably,
 that as long as mankind shall continue to be what
 they are, and the course of things what it ever has
 been, it cannot be expected there ever shou'd be a
 time, when we shall be able to arrive at any certainty
 herein*,

§. 35.

* To the different proportions here recited the reader will be pleased to add the following from Dr. Kirkpatrick. In the natural way at the inoculating hospital in London near 1 in 4 died; which the Doctor observes (pref. p. 24.) is indeed an uncommon proportion; but we are to consider, how many of them may have been taken in a manner out of the streets; and some perhaps, when the disease was advanced. A pretty plain confession, by the way, that the natural disease is more mortal than the artificial, because of some accidental circumstances; which my reader shou'd take notice of, because it will be of use presently (§. 40.) But to return to the proportion of deaths in the natural way, it is stated by the Doctor to have been in South-Carolina at 1 out of 5. (Anal. p. 110.) in New-England, the years 1721 and 2, at 1 out of 7. (p. 108.) in England, from 1721, to 9, at 1 out of 12. (p. 106.) In the artificial way the numbers are as follows: At Salisbury, 4 out of 422, (p. 115.) 1 out of 400 at Blandford, (p. 116) in the same place 3 out of 309, (pref. p. 24.) 2 out of 309, at the inoculating hospital, (ibid.) 2 out of 268, at Salisbury, (p. 115.) 1 out of 186, at the foundling hospital, (p. 114.) 1 out of 89, in South-Carolina, 1738, (p. 110.) 1 out of 50, in England, from 1721, to 29, (p. 106.) 1 out of 47, in New-England, the years

1721;

1721, and 2, (p. 108.) and 3 out of 25, at *Dublin*, from the **PART II.** year 1723 to 6, (p. 113.) As I have gone *thus* far in collecting **Sect. II.** what may *enable* the reader to form a *proper* judgment in *this* affair, and convince him of the perpetual *variety* observable in *these* accounts, I think it will still *further* serve to *this* purpose, and some *others* of equal importance, to transcribe here *two* Tables, which Dr. Kirkpatrick furnishes us with, (Anal. p. 106.)

A Table, containing the several ages of the persons inoculated in Great Britain, from 1721, to the end of 1728. Together with the success of the operation,

| Age | Persons inoculated. | Had the small-pox by inoculation. | Had an imperfect small-pox. | No Effect. | Supposed to have died. |
|--------------|---------------------|-----------------------------------|-----------------------------|------------|------------------------|
| Under 1 year | 24 | 24 | 00 | 00 | 2 |
| 1 year to 2 | 34 | 33 | 00 | 01 | 4 |
| 2 to 3 | 65 | 65 | 00 | 00 | 1 |
| 3 to 4 | 91 | 88 | 00 | 03 | 1 |
| 4 to 5 | 65 | 63 | 00 | 02 | 1 |
| 5 to 10 | 257 | 249 | 03 | 05 | 3 |
| 10 to 15 | 140 | 131 | 01 | 08 | 1 |
| 15 to 20 | 104 | 95 | 03 | 06 | 2 |
| 20, &c. | 110 | 91 | 06 | 13 | 2 |
| Age unknown | 7 | 6 | 00 | 01 | 0 |
| Total | 897 | 845 | 13 | 39 | 17 |

In New-England, in the Years 1721, and 2.

| | | | | | |
|-----------------------------------|-----|-----|----|----|----|
| From nine months to two years old | 06 | 06 | 00 | 00 | 00 |
| 2 to 5 | 14 | 14 | 00 | 00 | 00 |
| 5 to 10 | 16 | 16 | 00 | 00 | 00 |
| 10 to 15 | 29 | 29 | 00 | 00 | 00 |
| 15 to 20 | 51 | 51 | 00 | 00 | 01 |
| 20 to 30 | 62 | 60 | 00 | 02 | 01 |
| 30 to 40 | 44 | 42 | 00 | 02 | 01 |
| 40 to 50 | 08 | 07 | 00 | 01 | 00 |
| 50 to 60 | 07 | 06 | 00 | 01 | 02 |
| 60 to 67 | 07 | 07 | 00 | 00 | 01 |
| Total | 244 | 238 | 00 | 06 | 06 |
| <i>In Roxbury and Cambridge.</i> | 36 | 36 | 00 | 00 | 00 |
| Total | 280 | 274 | 00 | 06 | 06 |

PART II.

Sect. II.

§. 35, 36.

§. 35. In the mean while, there is *another* circumstance, which, if I see things *right*, bears still harder *against* all the several *proportions* that have been form'd in the *present* case. It is this, that upon *no better* a foundation, than what the *preceding* article recites, the disease *itself* has been represented as *more mortal* in the *natural*, than in the *artificial* way. This *gross* error, is what I had *particularly* in view in my Sermon^u; deeming *calculations* neither a *fit* entertainment for a *public* audience, nor indeed at all *material* in the *present* question: And I make no doubt, but that they, who shall be *willing* to consider *particulars* with attention, will *easily* perceive, that this is really the *hinge*, upon which the *whole* of this matter turns.

P. 25.

w p. 25.

x p. 19.

§. 36. It is *not* disputed, that as things are *now* constituted, *more* die in the *natural*, than in the *artificial* way. But it is *denied* with *both* hands, that this *fatal* effect is *all* of it to be laid to the charge of the *disease*. My reasons are *plainly* set forth in my Sermon^w; but very *unjustly* misrepresented by my opponent^x. I must therefore again *remind* my reader, that the *distemper* in the *natural* way does not only *affect* persons at *seasons* differently *unfavourable*; nor only invade the *old* as well as young; the *diseased* as well as healthy; (which is *all* the Letter-writer mentions *here*, tho' *more* is *expressly* specified by me;) but it reaches, besides, the *ignorant*, as well as the *knowing*; the *imprudent*, as well as the *cautious*; the *poor and destitute*, as well as the *rich*; those that are *badly*, as well as those that are *well attended*; the *weak* in *mind* or *body*, as well as the *strong*; the *gluttonous*, as well as the *temperate*; the *drunken*, as well as the *sober*; the *infected*, as well as the *sound*: Nothing of *all* which is observable in the *inoculated* Small-pox, unless where *necessity*, such as it is, or *rashness*, or *avarice*,
are

are in fault; when *effects* answerable to *those* in the PART II. Sect. II. §. 37, 38. Bishop Worcest. Sermon, pref. p. 5. natural way are *sure* to appear. And if we consider, that the *disease*, we are speaking of, shews it-
self in *populous* places not constantly, but at *particular* seasons; and *sometimes* rages more *violently*, and for *longer* continuance, than it does at *others*; we have reason to *add* to the *above* recital the *workings of Providence*, as *another* cause of its greater malignity in the *natural*, than the *artificial* way.

§. 37. I might enlarge upon *every* one of these circumstances, and shew, both from *reason* and *experience*, how greatly they *encrease* each one the *danger* of the distemper in the *natural* way, and how *essential* therefore and *absolutely* necessary it is, that we shou'd give *them* due consideration, if we wou'd be *sure* to form an *equitable* judgment of the *nature* and *tendency* of it. But, as I wou'd detain my reader *no longer*, than needs must, I will *content* myself with a remark or two on *that* circumstance only, which respects *the poor and destitute*.

§. 38. Without *all* doubt, it will be *readily* granted, that when the Small-pox becomes *epidemic* in any *city* or *district*, it falls, among the *rest*, upon *many* persons, who, to use the Bishop of Worcester's words^z, *have neither food, nor physic, nor bed to lie z* Sermon, upon, nor house to cover their diseased bodies from the coldest blasts of the open air; and that, where the calamity does not reach this extreme degree of woe and misery, there is still, in too many sad instances, distress enought to melt any human heart. What then must we think of these *wretched* creatures, or of such *destitute* neighbours (the *number* of which in *most* places is *extreamly* great, and daily *encreasing*,) but that they must *needs* labour under a *total*, or *next* to *total*, want of *necessary* care and assistance? And is it any *wonder*, if persons *thus* left to *themselves*, without the *advice* or cordial *relief* needful; and subjected to every *baneful* influence, which *hunger*,

PART II. and *thirst*, and *cold*, and *nakedness* may spread over
 Sect. II. a *disease*, malignant and critical enough, without any
 fatal *additions* ; shou'd, by their falling a *victim* to
 such a *dismal connexion* of destructive *circumstances*,
 swell the bills of *mortality*, and make the *disease*
 appear *more* detrimental in the *natural*, than in the
artificial way ? No certainly. It wou'd be a *mira-*
cle ; an evidence of some *extraordinary* divine inter-
 position, if this was *not* to happen. Indeed, is there
any one, who is *capable* of judging in *this* affair, but
 will *readily* acknowledge, that, for instance, had
 * Sermon, the *poor man*, the Bishop of Worcester speaks of^a,
 p. 25. (who was *sick* of *this* distemper in the *same* room,
 where his *wife* lay *dead* of it, with *four* children
round him, *catching* the dreadful infection) remain'd
destitute of the *relief*, he *happily* met with from a
charitable foundation ; both *he* and his *children* had
certainly perished, without some *extraordinary* Pro-
 vidence in his favour ? This is too *plain* to admit
 of a question. Their *situation*, and the *hazardous*
 nature of the *disease* they labour'd *under*, too clearly
 point out the *truth*, to mistake it. And how many
hundreds are there in *every* city, whose *circumstances*
 are *not* one whit *better* than those of *this poor man*
and his family ? Can it then be *doubted*, that *want* of
necessaries, and *want* of *assistance*, kill as *much* as the
disease ? It certainly cannot : *Especially*, when *expe-*
rience has taught us, that *even* but a *small* want of
such care and assistance has been *follow'd* with the
death of *inoculated* persons, tho' their condition in
other respects was in *no* degree *equal* to that *here* re-
 presented. Thus Capt. Osborne, in his account of
 the *success* of inoculation in and about *Boston* in
 New-England, Anno 1721^b, tells us, *the fifth* that
 died upon inoculation, was a woman servant in a house,
 where the whole family, to the number of eight, were
 inoculated at the same time. She lay in a cold upper
 room during her illness, and was much neglected, the
 whole

^a Royal
 Tran. abr.
 vol. VIII.
 p. 617,
 seqq.

whole family being down together, so that she died PART II. Sect. II. §. 39. Bishop Worcest. Sermon, pref. p. 6. merely for want of a little attendance. And thus again the later accounts from Boston, Anno 1752^c, having recited, that of the whites there died one in eighty-two, and of the blacks, one in twenty-three; the relators endeavour to account for this greater loss by inoculation, than had been at the time observed in London, by supposing, among others, that the same physicians at London might not inoculate such great numbers in the same week, and on the same day, as the physicians at Boston, through the urgencies of the people, were obliged to; whereby they cou'd not take such an attentive care of them. And that they at London might, as is most likely, have a greater number of experienc'd and more skilful nurses, than they had. May we not then infer from these and many more accounts, that might be accumulated, that if the want of but a little more attentive care, and of somewhat better nursing, cou'd influence the disease, under otherwise favourable circumstances, so as to occasion the deaths of many to a degree of proportion higher than any yet heard of; surely the total absence of relief in some instances, or the scanty and very irregular supplies obtain'd in others from accidental benevolence, cannot but greatly encrease, and in a manner ascertain the usual danger of this terrible disease^d; and leave us accordingly no room to doubt, but that the greater mortality observable in the natural, than in the artificial Small-pox, is, among other causes, to be most certainly ascribed to the extreme indigence numbers in every place are observed to labour under, - and at a time of general infection to be destroy'd by?

§. 39. Had my opponent consider'd this very obvious circumstance of the disease, whenever it is epidemical; had he remember'd besides, what numbers of high and intemperate livers; of professed drunkards, among the vulgar especially; and of persons

^d Bishop Worcest. Sermon, p. 24.

PART II. persons distain'd with *infectious* disorders (not to
 Sect. II. mention others) are at *such* junctures attack'd, and
 §. 40. almost *unavoidably* carried off ; he certainly had *never* pretended to *compare* the dangers arising from *these* circumstances with *those*, that obtain'd in the *case* he mentions^e ; in which the persons *inoculated* were only *young and old ; weak and strong*. The difference must have *struck* him too *sensibly*, not to have with-held him from *exposing* himself so *glaringly*, as he has *now* done. Nor can I help thinking, but that the writers on the *other* side of the question, when they shall have consider'd the *plain* matter of fact *here* stated, they will see very *pregnant* reason for abating *somewhat* of their *wonted* triumphs on the score of the *success* of inoculation ; and will be so *just*, as no more to advance, that this *fallacious* empty plea supercedes all *further* reason and *argument**.

§. 40. Be that as it will, that the *malignity* of the disease is not to be overcharged with what *properly* and strictly belongs to the *efficiency* of *other* causes ; and that to form a *right* judgment of it, it shou'd be consider'd with *respect* only to the *regular*, the *prudent*, the *temperate*, and those *skilfully* and *duly* attended : *These* positions, I hope, will be *allow'd*,
 not

* Was I to mention *authorities*, in which *this* plea occurs, I shou'd be oblig'd to cite *every* author, that has said any thing in *favour* of inoculation. In truth it is the *sheet-anchor* of the cause. Take away *this* foundation, and down comes the *whole* fabrick. *Ruit a culmine Troja*. It is particularly *this*, that makes the *sum total* of Dr. Kirkpatrick's preface, and the *arguments* it contains, which, till they are *better* supported, I shall presume to look upon as *invalid*, mere *petitio's principii*. Nor do I find the Doctor adding afterwards (Anal. p. 102.) any thing of *greater* moment. We allow the *success*, but differ about the *cause* of it ; which we maintain *here* is *wholly* owing to the *absence* of certain circumstances, to which the *natural* disease is *unnaturally* subjected ; and not to any one *single* effect inoculation can produce. Compare P. I. Sect. I. §. 21. *seqq.*

not only in *themselves* reasonable, but plainly *deducible* from the observations *now* made. And if it be consider'd, that the gentlemen, from whom we *differ*, are *continually* making use of the *same exclusive argument*, when any *mischance* is likely to affect the *credit* of their practice ; *equity* seems to claim the *indulgence* of the *same* privilege on *our* side, that so the standers-by may not impose upon *themselves*, through confuse and *indistinct* perceptions.

— hanc veniam petimusque damusque vicissim.

Nor shou'd I *omit* to observe, that if we will give *these* particulars their *due* weight, and consider *withal*, that under the *requisites* specified, *those*, namely, of *regularity* and *prudence*, the disease has^r § 30, 31. been proved^r remarkably *mild*, and may, by *ample* testimonies, be shewn to be *seldom mortal*; (witness the *numbers* seized at once in the *monasteries* abroad, *many* times without the miscarriage of a *single* person ; and witness above all, the *case* of a boarding school in *this* city, in which, during 50 years, the *disease*, tho' frequently infesting it, and affecting *dozens* at a time, *never* proved *mortal*, but to *one* young gentleman, of a *make* extremely *tender* and *infirm*, not to say more :) These *evidences*, I imagine, will prove *sufficient* to convince every *fair* reasoner, that when the advocates *for* inoculation are representing the *distemper* in *their* way *less* mortal, than in the *natural*, they speak in a *stile* very suitable to *vulgar* capacities, but *highly* unphilosophical. Indeed they seem to argue just *as* conclusively, as if any one shou'd affirm a *low-land* ague to be *more* mortal than an *up-land* one, because on a *long* run it may be found destructive *more* than the *other*, especially to *children* ; when yet, upon *removal* of the patients out of *their* untoward *situation*, before the *evil* has spread too *far*, their *disease* is observed *not* to be more *incurable*, than if it had been *contracted* under circumstances *more* favourable.

PART II. §. 41. It is then apparent, that *all* that can be
 Sect. II. affirm'd with *truth* in the *present* case, amounts to no
 §. 41. more than *this* ; that they who are *infected* in the
artificial way, may be consider'd as absolutely *freed*
 from some *unnatural* dangers, to which in *their pre-*
sent distracted condition mankind are exposed. But
 will any one, that reflects *attentively* on *this* fact,
 be tempted to infer with the Letter-writer^s, that
 this affords an argument in *favour* of inoculation ?
 I think not. For that *most* of the particulars, that
 add to the *natural* dangers of the disease, and have
 been just now^h recited, are prevented, or *remedia-*
 ble by a life of *temperance* and *virtue*, with proper
assistance and advice ; and in the case of the *poor*
and destitute, by an enlarged *benevolence*, and chari-
 table *foundations* ; this cannot in *any* sense be deni-
 ed : And that those *other* circumstances, not in the
 reach of *human* power to guard *against*, such as are
 those of an untoward *season*, *old age* and *diseases*, are
 yet in a *great* measure made *dependent* for their ef-
 fect upon the *former* conditions, by proving at *all*
 times *more* or *less* destructive, as *those* predominate ;
 this is what must in *like* manner be granted, as
 founded *both* in *reason* and *fact*. What then does
 the *disease* gain of *advantage* in the *artificial*, which
 it may *not* have in the *natural* way ? Nothing ; *ab-*
solutely nothing. Strip it in the *latter* case of all
adventitious circumstances, and you bring it upon a
level in *both*. In truth, let but *parents* be careful, by
honest, *sober* lives, to prevent *entailing* on their off-
 spring *hereditary* taints ; let them make it their *bu-*
siness, and think it their *duty*, not to *indulge* their
 children to their *hurt*, but to *confine* them to every
 method, that tends to their *health* and real *happi-*
ness ; and let all *others* resolve to *act* more by *rea-*
son, and less by *example*, than they are *seen* to do ;
 and it will *soon* be found, that all that *malignity*,
 which *now* accompanies the *distemper*, we treat of,
 or

Or any *other*, will of *course*, and under the most cer-
 tain *favour* of Heaven, be reduced to so *harmless* a
 state, as *scarce* to give room for any the *least* un-
 pleasing apprehensions. It is *men* that *cause* the evils
 of their condition, as well in the *natural*, as in
 the *moral* way. It is *men* therefore that must *amend*
 and *remove* them. If they will *not* do this, if they
chuse perversely to *brave* dangers, and *rush* on to
 destruction, for the sake of a *few* *short-lived* indul-
 gences ; I may surely say with the Letter-writerⁱ, ⁱ p. 26,
that they deserve no comfort from a Being, they will
take no pains to render comfortable to themselves. On
 the contrary, all the grief or *loss* they may *sustain*,
 is *merited* : If they *suffer*, they *suffer righteously*.

§. 42. I must say *more* on the *present* occasion. I
 must infer, that it must needs seem *odd* to confi-
 derate minds, that by *many*, and the Letter-writer
 among *others*^k, the *smaller* loss of lives under in-^k p. 28.
oculation shou'd be ascribed to the positive extraor-^{Compare}
dinary favour and *blessing* of Almighty God on *this* P. I. Sect.
 practice ; when a *large* part of *this* success is now I. §. 26,
 proved to be *apparently* owing to the *total* absence
 of *many*, very many, *untoward*, tho' not *irremedia-*
ble circumstances, that *incidentally* inflame the *natu-*
ral disorder ; and *other* part can in *reason* be attri-
 buted to nothing *higher*, than the gracious *forbear-*
ance of the Father of mercies. Shou'd we venture
 to go *further*, and roundly maintain it *right*, to de-
 duce from the *beneficial* consequences of our *actings*,
 that God must for *that* reason be deem'd to *approve*
 them ; the Deity must, in *numberless* instances,
 stand confessed the *favourer* and *abetter* of the
rankest villainy. A *tenet*, which no man of the least
probity, can be deem'd so much as to *bear* mention-
 ed, without *shuddering* at the monstrous *impiety* of
 it. Indeed, to judge *right* in cases of *this* sort, we
 shou'd be *intimately* convinc'd, and lay it down to
 ourselves, as an *invariable* maxim ; that, since it

PART II. is not possible for us by *any* the *largest* stretch of our
 Sect. II. powers, to come at the knowledge of the *Divine* intentions or *dispositions* towards us, but from the *intrinsic nature and tendency* of our actions, we cannot accordingly pretend to affirm *any* thing concerning *them*, but upon *this* foundation ; and consequently, that it is *only*, when our *actions* are *harmless* or strictly *virtuous*, we may with the highest *probability* believe their *beneficial* consequences, especially where *hazard* or *discouragement* attend them, to be *indications* of *Divine favour* ; whilst, if our *conduct* be in *any* degree *immoral*, the *Deity* can be thought *concern'd* in the *success* of it no *further*, than as His *merciful forbearance*, guided, no doubt, by the *strictest* rules of *wisdom* and *justice*, deems it proper *not* to hinder it. The *reason* is, that *else* we destroy the *intrinsic, essential, necessary rectitude* of the *Divine nature and actions* ; and so leave ourselves *without* God, and *without* virtue in the world. The gentlemen, therefore, who so *confidently* assert, that *inoculation* must be thought, because of its *successes*, to be highly *favour'd* by Heaven, are under obligations *previously* to prove, (what I hope my Sermon, and *this* Vindication of it *sufficiently* shew, *cannot* be proved) *even* that their *beloved* expedient is not in *any* respect *inconsistent* with the *duty* we owe to our *Creator*, our *fellow creature*, and *ourselves*. And whilst they shall be employ'd to *finish* this task *satisfactorily*, before they *presume* to appropriate to themselves the *patronage* of a God, so much *too holy*, to look on *sin* with the least *approbation*, as to require us to *abstain* from the very *appearance* of it : My reader, I verily believe, will *consult* his own *interest*, and place himself in a *capacity* of satisfying any *further* doubts, he may have upon *this* head of enquiry, if he *recollects*, that the case of *inoculation* affords indeed a *just* and a *large* scope for the workings of *Divine forbearance and mercy* ; considering what *numbers* of

innocent

innocent babes are without their will and consent, many times without their knowledge and sense, made to pass through this unhallowed fire ; and how many, besides, of grown persons are deceived into compliance by the unfair representations, and bold assertions of those that favour the practice.

PART II.
Sect. II.
§. 43, 44.

§. 43. I only add, that it *highly* deserves the attention of all true friends to virtue and goodness, to determine, whether it *really* can tend to the advantage of that important cause, and in the end, to the benefit of mankind, to urge the mortality of the Small-pox in the *natural* way, as a strong inducement to submit to inoculation ; when *that* mortality is chiefly owing to mens *vicious* dispositions and practices ; and *that* operation, by pretending to remove all danger ; with promise of *security* against it for the future, cannot therefore but be consider'd, as *holding out* to the world, in the possession of this advantage, an *unrestrained licence*, thenceforward to riot without fear in all that *intemperance* and *wickedness*, they heretofore had just reason to dread the consequences of. Wou'd it not, think we, be a much more laudable undertaking, to endeavour, by every fair argument, to make it appear, that, as we cannot fail to *disarm* the loathed *disease*, to a very high degree, of all its terrors, and all its malignant influence, by resolving upon and pursuing a life of *virtue* and *strict reason* ; so may we most certainly depend upon obtaining from Heaven under such circumstances, if *fitting*, the further grant of every other favourable incident, seeing how *unvariable* a maxim it cannot but be with the Deity at all times to honour those that honour Him ?

§. 44. And now, if my reader has met with evidences, capable of convincing him, that *childhood* has its disadvantages, and can afford no security against the latent and fatal dangers of a weak frame, and overabundant measure of the innate fuel ; that

PART II. the *preventive* methods used under *inoculation*, can
 Sect. II. be of *no* manner of *service* to persons *already* prepared for the *worst* by a *regular* conduct ; and studious, where *need* is, to employ *whatever* nature or art may indicate as *beneficial* ; that the cure of *immoderate fears*, already *attainable* in the due course of *nature*, cannot be *worth* purchasing at the *hazard* of one's *life* ; and that the *natural* disorder is, like the *artificial*, *occasionally mild and harmless*, and wou'd equally be so, wou'd men but be *just* to themselves, and *benevolent* to their *fellow creature* : Then will he be inclined to *allow me*, that *inoculation* has not one *single, positive, real advantage* to plead for its admission, nor consequently afford the least *excuse* to lower the *guilt* contracted by submitting to it. I may therefore, I think, apply the Poet's words, and say, that

next to life,
 Our death the *Tree of knowledge* grew fast by ;
 Knowledge of good bought dear by knowing ill.

S E C T. III.

Inoculation productive of several evils,

PART II. §. I. **T**HAT the *irreligious*¹, *unsocial*^m, *self-*
 Sect. III. *destructive*ⁿ consequences of *inoculation*,
 P. I. Sect. I. together with all the *natural* inseparable evils and
 I. §. 29. dangers of the *disease*, obtaining in *that* way, as well
 mP. I. Sect. II. §. 4, 5. as in the *ordinary* course of things^o ; and without
 nP. I. Sect. III. §. 3, 4. remedy^p ; shou'd *all* be overlook'd ; and the expectation
 oP. I. Sect. I. §. 25. shou'd, notwithstanding such visible discouragements,
 I. §. 25. be ventured upon, without any thing in
 and P. II. compensation for all this accumulated load of hazard
 Sect. I. and
 per tot. and
 P. I. Sect. I. §. 22, 23, 24.

and *guilt*, but what may be obtain'd in *kind* or *value* without it^a: This most certainly is a *sort* of conduct, that cannot but cause *surprize* to those, who, perhaps till *now* never apprehended *such* glaring *absurdities* to attend the practice. I must call them *absurdities*, as they are contrary to *common sense*, *nature*, and every *other* motive of *human* action; these all *conspiring* to prove it as *just* in *reason*, as it is *true* in *fact*, that *all that a man has will he give for his life*; and not, that he shou'd *hazard* or *give his life for nothing*.

§. 2. Much more *astounding* still must this *inconsistency* appear, when *over and above* these *reproachful*, tho' *undoubted* circumstances of the *operation*, it can be affirm'd, and *proved* too by *clearest* evidence, that *instead* of any *real* benefit to entice the *heedless* to encounter its *dangers*, the device *actually* holds out to the *attentive* beholder, in *fairest* characters, and *indelible*, several *signal dangers* and *positive evils*, of its *own* *fabricking*, *sufficient*, one wou'd think, to *induce* the thoughtful to *flee* and *detest* it *more than the dog or snake*.

§. 3. I have already had an opportunity^r of acquainting my reader, as well with what may *in reason* be apprehended, from *præinfection* of inoculated persons, and from the immediate *insertion* of the *various* matter into the *blood* and *humours*; as with what has *actually* follow'd upon the *incisions* previous thereto. In the *present* Section many *more* circumstances of like *pernicious* tendency, *peculiarly* belonging to *this* operation, shall be *carefully* recited, examined into, and demonstrated to exist. And if, after such *united* evidence, and *clear* matters of *fact*, inoculation can be thought *free from censure*, and *still* *deserving encouragement*^s, all reasoning and argument must be given up, as *useless* in the *present* state of things; and the world acknowledged *degraded* into

PART II.
Sect. III.

§. 2, 3.
See the preceding Sect. and compare P. I. Sect. I. §. 30.

P. I. Sect. I. §. 23.
P. II. Sect. I. §. 5.

Let. p. 20.

PART II. into the deplorable *lawless* condition of every man's
 Sect. III. *doing what is right in his own eyes.*

§. 4, 5.

§. 4. The *first* instance of this sort, mention'd in
 † p. 27. my Sermon^t, relates in *express* terms to the UNNE-
 CESSARY *trouble, pain, and hazard*, many persons
 may *justly* be supposed to *subject* themselves to by
this operation; as there are *many*, who notoriously
never have the disease at all. And yet the Letter-
 † p. 20. writer, after his *usual* manner^u, tells me, *that my*
first hint of inconvenience is the CERTAINTY of the
disease being communicated that way; and then adds,
that I open herein a large field for ridicule. Gentle
 reader, what can you think of a man, that *dares* to
 tell you such *untruths* to your face, and wou'd ex-
 cite you by so *base* an artifice to entertain a *despica-*
ble opinion of his opponent? Certainly, you cannot
 but *detest* such kind of *management*, and be induced
thereby to give *no* manner of *credit* to what my an-
 tagonist shall at *any* time affirm. — *Qui Bavium non*
odit, amet tua carmina, Mævi. —

§. 5. I manifestly mention *the certainty of the dis-*
ease in the one way, and the uncertainty of it in the
other, not as an *objection* to inoculation, but as a
reason why, when we urge *against* that practice, *that*
many persons never have the disease at all, we shou'd
 not be *censured*, as advancing *herein* a weak, or a
trivial difficulty. My words are, *probably we shall*
be censured for, &c. And yet it shou'd seem, *the cer-*
tainty, and what follows. Indeed, the *chance* of
 not having one's body *poisoned*, nor one's life *endan-*
ger'd, must be own'd on *all* accounts *preferable* to
 the *certainty* of *both* by inoculation, where it *takes*
 effect. And tho' this *chance* shou'd be but as 1 to

^w Doctor
 Mead, p.
 83.

a 1000^w, or 1 to 10,000, yet as *long* as it is a *chance*,
 and that chance is what *every* individual may *claim*,
 it is not *weak*, much less *madness*, but *rational* and
prudent, to be guided by *that* consideration, espe-
 cially in a matter of so *great* importance as *life* is.

This

This reasoning, it is true, the Letter-writer endeavours^x to *lower* in its value, by affirming roundly, that *the pain and hazard of inoculation is very little*.^x But with what face he can say *this*, after it has been demonstrated, that *this operation is not free from any symptom of the natural disorder in kind or degree*,^y nor can guard against^z, or cure^a any one of its natural dangers : And he neither does, nor dares deny it to be dangerous^b, or that there are persons that die in *this way*, as well as the *other*^c; this must be left to my reader to judge ; as also, whether the delivery from fear and anxiety, supposing *such* to possess every breast, is, whilst remediable in a natural way, worth purchasing at the hazard of one's life^d, and the sure entail of a load of guilt.

§. 6. After all, be there few or many, that go out of life, without falling into this disaster^e, that there are some, my opponent (tho' he expresses himself oddly) meant to acknowledge, *he cou'd not disprove, and therefore wou'd not deny*^f. The question accordingly is, if any such person (and of such I have known several) had in any part of his life submitted to inoculation, whether he wou'd not have done, what in his case was absolutely unnecessary ; and consequently, whether the objection, as I stated it in my Sermon, (not as my opponent has distorted it) must not be own'd to be well-founded ? If in excuse it be said, that the person so submitting had no certainty of clean escaping the disorder^g, I say, on the other hand, that he had a chance for it, and no certainty to the contrary ; and that it is not only right and consonant to the one grand law of human action, to conform one's practice to the circumstances of the case ; but most prudent withal not to venture upon perilous expedients without necessity^h. Μὴ εἰκὼ τὴν "Αβυσσον.

§. 7. Contradictions, says the Letter-writerⁱ, falsehoods, say I, rank falsehoods, now crowd in upon us in every page. Of one of them the reader will

PART II.
Sect. III.
§. 6, 7.
x p. 21.

y P.I.Sect.
I. §. 25.
z P. II.

Sect. I. §.
6.

a P.I.Sect.
I. §. 21,
22, 23.

b P.I.Sect.
III. §. 4.

c Let.p. 24.
d P. II.

Sect. II.

§. 16.

e P. II.

Sect. II.
§. 23.

f p. 20.

g Let. p.
21.

h P.I.Sect.
III. §. 11.

i p. 21.

PART II. will be *immediately* sensible, if he recollects, that
 Sect. III. my *foregoing* objection was not intended to shew in-
 §. 8. oculation to be a *certain*, but expressly an *unnecessary*
 operation in *some* cases. For *this* being granted,
 as it must, I cannot with any the least *shadow* of
 truth be said to have forgot myself here, or to have
 told, in the same breath, that inoculation is both a *cer-*
tain and an *uncertain* method of practice. This is too
evident to require enlargement. Only I must add,
 that had my opponent *contented* himself with what
 he had *falsely* asserted under the *foregoing* article con-
 cerning *this* matter, one might have been inclined
 to have ascribed the *error* to his *inexperience* in the
 art of *just* reasoning, or to his *youthful* inattention,
 and *ungovernable* vivacity. But to repeat the *fals-*
hood in *this* place, and to endeavour in *virtue* here-
 of, not only to fix a *contradiction* upon me after his
 usual manner^k, but to represent me as a *Proteus*, or
 I. §. 14. and Cameleon; who delight in *shifting* my form; a jug-
 P. II. Sect. II. §. 2. gler, who cou'd think,

—Ea, quæ nigro fuerint paulo ante colore,
 Marmoreo fieri possint candore repente:^l

^l Lucret.
 II. 764.

All this I cannot forbear ascribing to a very *evil*
 heart; a heart full of the gall of bitterness, and in
 the bond of iniquity. Especially, when luckily for
 myself, I repeat in my Sermon^m, in the very arti-
 cle my accuser criticises upon, and in the most ex-
 press terms, that inoculation may not only turn out an
 UNNECESSARY expedient in some instances (which was
 what I had proved in the preceding article) but has
 actually appear'd an uncertain one, as to its efficacy in
 many more.

^m p. 27.

§. 8. Another as glaring instance of *falshood* the
 reader will meet with in the close of the Letter-
 writer's reasoning upon *this* subjectⁿ, where he tells
 me, that I do not presume to instance, or even affirm,
 that inoculation has sometimes fail'd to produce the
 distemper, and the same person has afterwards had it
 naturally;

ⁿ p. 22.

naturally ; but state it ALL on the groundless foundation of rumor, and tell things are thus, if report says true. If my reader consults my Sermon^o, he cannot but observe me affirming both *facts* in the strongest terms, even as *notorious*, not capable of being *gainsayed* ; and as to *report*, it evidently appears from my *words*, that I confine *that* entirely to the *case* of persons, who are *said* to have been inoculated *more than once*. Here then is a *second* untruth proved upon my *accuser* within a *few* lines of the other ; which is so *extraordinary* an incident, and so very *striking* in the case, that tho' in view thereof, and of *other* purposes, we have met with before, I am at a *loss* to determine, *which* part of Philip of Macedon's rule^p my antagonist is *most* fond of, that of *cogging a false dye* upon his reader, or that of *imposing* upon him by *sanguine asseverations* ; yet *this* I can and will affirm, that whichsoever of *these* ways be his *favourite*, neither, it is *certain*, can turn to his *credit*.

PART II.
Sect. III.
§. 9.
p. 27.

^p Ælian,
V. Hist.
VII. 12.

§. 9. But not to detain my reader any longer with *such* pitiable criticisms, and mere *shifts* of a *desperate, dying* cause ; and not to accept of the *affected* civility of my opponent in *offering* to admit *report* as an evidence ;

Timeo Danaos, & dona ferentes :

I enter upon a *distinct* proof of every fact I have asserted under *this* my SECOND head of objection. The *first* is, *that several persons have been inoculated without effect* : In support of which take the following words of Dr. Wagstaffe in his letter to Dr. Freind^q. In Mr. H——n's case I told you of, *whom* I attended from the beginning to the end, he never had the least appearance in his skin, from the day he was inoculated, which is now near three months ; and I am inform'd, the same disappointment happen'd in the son of a certain nobleman. Nor can we fancy, that

^q P. 28.

PART II. instances of this kind are rare, when besides Dr.
 Sect. III. Nettleton's acknowledgment and proof, *that the*
 §. 10, 11. *operation may sometimes fail**, we find in Mr. Evan
 * Royal Davis's later accounts, transmitted to the Royal So-
 Tran. abr. ciety from Haverford-West in Pembroke-shire, Aug.
 vol. VIII. 25, 1732*, that Mr. Meyler inoculated two children
 p. 610. Dr. from his own son, by applying the matter, after a slight
 Kirkpatr. incision, to both the legs of each of them, but it did not
 Anal. p. 124, 169. succeed. About the same time he inoculated two other
 See also children, a little way out of town, from a neighbour's
 the Tabl. child, but neither of them were infected.
 P. II. Sect. II. §. 34, not where
 there are 45 instan-
 ces. Vol. XI.
 p. 209. §. 10. The next fact I mention, is, *that some per-*
 * See the sons have been ineffectually inoculated more than once.
 Append. For this, when I wrote my discourse, I recollected,
 to Doctor besides what may be call'd *strictly* report, no fuller
 Wagstaff. evidence, than the bare assertion of Dr. William
 Let. p. 10, Douglass, an able physician at Boston, An. 1721†;
 seqq. which, tho' I might have *relied* upon it, as *more*
 than report, I thought however most prudent to con-
 sider, as *not* of much greater weight, seeing the
 Doctor does not relate any particular instance, in
 proof of what he affirms. At present I can speak
 to *this* subject with better assurance, not only from
 a case recited in the next paragraph, but from a *let-*
ter now before me, in which a gentleman of high
credit and *fortune* in *this* county condescends to in-
 form me in manner following. It is now near *thir-*
ty years since I was inoculated. I underwent the ope-
 ration three several times. The second time at a *fort-*
night's distance from the first; the third at ten days
 from the second; and never had the least symptom of
 the Small-pox. I must add, that if I am not misin-
 formed, the like has happen'd to some of the per-
 sons inoculated in this place during the late *frosty*
 and very *unseasonable* weather.

§. 11. The *third* fact asserted by me in my dis-
 course, is, *that some persons have missed the distemper*
in the artificial, and have afterwards had it in the na-
tural,

tural. Take the following case, as related by Dr. Wagstaffe, from Dr. Dolhonde's own words^u. In the year 1701, being in Flanders, there was committed to my care, by Monsieur La Duc de Guiche, colonel of dragoons, one capt. Hussart, taken ill of the Small-pox, who expressed himself in these very words: Ten years ago I was inoculated five or six times, without that cursed invention's taking effect upon me; must I then perish? He was so violently seized, that he had several ulcers on his body, especially one on his arm, which occasioned a lameness thereof, which was incurable. In like manner Dr. Nettleton^w tells us of a boy, in whom the places of incision did not at all inflame, or swell us usual, nor did any pustules appear; but about a month after, he was seized with the distemper in the ordinary way, and did very well. The Doctor indeed endeavours to account for the failure of the experiment in the case, by informing us, that the matter (inserted) was taken, when the pustules were withered, and almost gone, and that little moisture, which they contained, as he supposes, had lost its virtue. But whoever will recollect, that at first dried pustules were used*, instead of the variolous matter, and the infection communicated thereby, as we find it related in the Royal Transactions^x; and that, when the Chinese have a mind to infect any one (they are Dr. Mead's words^y) they use the skins of some of the dried pustules, which are fallen from the body, and which they preserve in a porcelain bottle for that purpose; he will scarce be influenc'd by the above remarks, especially when instances of like failure have been shewn before^z to be pretty frequent. In fine, if my reader will look into the preceding Section^a, he will find a further instance of ineffectual inoculation, and the persons having the distemper af-

PART II.
Sect. III.
^u Let. on
Inoc. p.

47.

^w Royal
Tran.abr.
vol. VIII.
p. 608.
See also
Doctor
Kirkpatr.
Anal. p.
124.

^x Vol. XI.
P. 210.
^y p. 86.

Sect. II.
§. 24.

U 2

terwards

* We have certain demonstration (says Dr. Kirkpatrick, Anal. p. 167.) that the pus, however dry, retains an efficacious vigour for several weeks.

PART II. *terwards in the natural way, in the case of the boy,*
 Sect. III. furnish'd by Dr. Mead, and there recited*.

§. 12.

§. 12. *What will all this prove against inoculation?*

^b p. 22.

asks the Letter-writer^b. Why? It will prove, what I intended it *shou'd* under *this* head, that in *many* cases the operation is *uncertain*, and does not answer the *expectations* rais'd of it. It will shew *besides*, that when our *operators* endeavour to *persuade* those, on whom they have *unsuccessfully* tried their art, that they *must* have had the disease *before* in the *natural* way, and may *depend* upon being *safe* from infection, they tell them what they have *no* grounds for, and is *manifestly* contradicted by *experience*. It will evidence *moreover*, that persons *sensible*, that they *may* have the *distemper* in the *natural* way, tho' they have *failed* of it in the *artificial*, cannot but be, *above* all others, tormented with *excruciating fears and anxieties*[†], which, upon *seizure* with the disorder, must needs prove a very *unfavourable* symptom, if the *affections* of the *mind* have any *influence* on the fermenting fluids^c; whilst *others*, not aware, or *regardless* of this consequence, may, upon the experiment proving *unsuccessful*, flatter themselves with the *vain* thoughts of *safety*, and so be *tempted* to throw themselves into imminent *dangers* by their *inattention* or *excesses*. In fine, *this* circumstance *demonstrates*, as I have *already* observed it^d, that Providence cou'd *never* intend *inoculation* as a *method* of *cure*; since *then*, whatever the *benefit* of the expedient might have been *occasionally*,

^c See above, P. II. Sect. I. §. 5.

^d P. I. Sect. I. §. 27.

* Tho' Dr. Kirkpatrick gives us several *probable* reasons for the *inefficacy* of inoculation on *some* subjects, yet he does not deny, but that in *some* this exemption may be only *temporary*, and depend on some *present* or *previous* relaxing and evacuating disease (as *chronical*, *intermitting hæmorrhages*, &c.) and that, whenever *those* causes, *depressing* or *damping* the infection, are removed, the subjects are doubtless liable to the disease. (p. 127, seqq.)

† This is admitted by Dr. Kirkpatrick, Anal. p. 164.

sionally, the power of *operating*, however, where the *innate* fuel gave it *room* so to do, must undoubtedly have been annex'd to the *use* of it.

PART II.
Sect. III.
§. 13.

§. 13. The *last* thing I assert of inoculation under *this* head of objection, is, *that the infection, by lying dormant for a time, has at last proved direful and mortal.* This the Letter-writer^c professes himself *at a* ^c P. 22. *loss to understand, without the spirit of divination,* which he most politely tells me is highly needful, *to come at my meaning in many other parts of my discourse.* Nay, desirous to excel in his fav'rite *abuse*, he ventures on to a still *bolder* kind of it, by giving me the *lye* in pretty *plain* terms, when he affirms^f, ^f P. 23. *the history of physick cannot produce an instance, that the infection has for any time continued in the blood, without exerting itself.* As the gentleman has *expressed* my meaning *exactly*, and has not so much as *hinted*, that my words will bear any *other* sense, my reader will want a *spirit of divination* to find out a *reason* for all this *reviling*, was he not possess'd of *proofs* without number, that my antagonist took up the task of *answering* my Sermon, with a *full* resolution of *bespattering* me, wherever he cou'd. But let that pass. What greatly affects me on this occasion is, that the gentleman (if, after such *mean-ness*, he can deserve *that* name) shou'd have *presumed* to go the *length*, he has, upon no *better* ground, than *that he knew of no such instance.* Modesty and reserve are at *all* times commendable, but *especially* so, when we venture to *deny* the existence of *facts*; knowledge being of *vast* extent, and *daily* experience proving the *folly* of self-sufficiency. And if my opponent had consider'd at the *same* time, what character he was *sullying*, and how *iniquitous* to suspect a *clergyman* of uttering a known *untruth* from the *pulpit*, (as it were *before God and men*,) I believe the *thought* wou'd not have *turn'd* to his *discredit*,

PART II. *discredit*, as it cou'd not but have infused a *less* bile-
 Sect. III. ous temperament *both* into his mind and style.

§. 14.

§ P. II.
 Sect. II.
 §. 24.

§. 14. However, whether my *accuser* knows or believes it, or neither, the *fact* I have advanced is supported with *undoubted* evidence. If the case of Miss *Degrave*, related above*, thou'd not be admitted as a clear *proof*, that a person *successfully* inoculated, may have the Small-pox *again* in the *natural* way (tho' I see no *cogent* reason as yet for *such* dissent) then is it evident, that the infection may *continue* for a *time* in the patient, without *exerting* itself *properly*, and in its *peculiar* effects ; [since *this* child was *three months* before the distemper made its *regular* appearance*. Or, to shew still more *precisely*, that the disease hath both *laid dormant* for a *while*, and proved at last *direful* and *mortal*, as I have asserted, I beg leave to appeal to an *evidence*, than which *none* can be expected *fuller* or *stronger*. It is the case, which Dr. Dolhonde gave in upon *oath*, among *many* others, to the magistracy of *Boston*, assembled with the *physicians* and *surgeons* of the place, to consider of the nature and *progress* of inoculation. It seems there was a *Muscovite* soldier at the battle of *Almanza*, who, tho' he found no *immediate* impression from inoculation, was however *six weeks* after seized with a *frenzy*, and had his body swell'd, as if he had been poisoned ; of all which he died *suddenly*.

* Dr. Kirkpatrick, who cannot be thought partial against inoculation, admits of the case of *Miss Degrave*, referr'd to here ; and mentions *three* more instances of like *languid* eruption, besides *one* of a person, in whom the *plague* lay inactive for *three* months. The Doctor adds, *there are undoubtedly some particular bodily dispositions with regard to different infections ; and such a variety of external accidents may concur, to retard, accelerate, or otherwise diversify their operation, that tho' we can generally predict the term of their energy, from the time of their eruption, it is not strange, that such an extraordinary instance shou'd sometimes occur, as an exception to the general rule, and elude the strictest investigation of our halting and imperfect knowledge.* Anal. p. 87.

denly. Upon opening him, his lungs were observed to be ulcerated ; and it was the concurrent opinion of Dr. Helvetius, afterward physician to the king of France, and two of the king of Spain's physicians, that the infused matter had thrown itself upon that vital part, and occasion'd his death in this manner*.

PART II.
Sect. III.
§. 15, 16.

§. 15. If upon *this* representation, and some further accounts of the pernicious effects of inoculation, the Gentlemen of Boston came to several resolutions to stop the progress of the practice, and some time after pass'd a bill to hinder the spreading of infection by inoculation, we certainly cannot wonder at it, since nothing is more natural, among others, than to expect consequences, like those here related, upon ev'ry failure of the experiment. For the fever in the first stage of the disorder being allow'd, on all hands, of a salutary tendency, as it is an effect of nature to throw off the infectious matter ; it follows, that in the present case, as well as in all others, in which it may be suspected, that by the preventive methods used, the blood may have been render'd too sluggish and languid, so as to have hinder'd the venom, it contains, from being duly unburden'd on the skin ; there must arise the greatest danger, that in consequence of such ill-judged retardment of the salutary workings of nature, all the fluids will gradually become putrescent ; and by being once reduced to that destructive state, will proceed in their course to infest and corrode the nobler parts of the frame, and so furnish the world with many a sad monument of human presumption.

§. 16. These suspicions the fair and attentive enquirer into nature and truth, will not find lessen'd, but greatly increas'd by what I am going to observe with

* See Dr. Wagstaffe, p. 46. and compare P. I. Sect. I. §. 26, not. where the reader will find want of eruption mention'd among the symptoms observed under inoculation, which, I must add, proved mortal in two cases.

PART II. with regard to the THIRD head of objection
 Sect. III. urged in my Sermon^h, in which I advance, *that*
^h p. 27. *patients upon recovery are miserably infested with boils and swellings of different sorts, which, when outward, prove excessively virulent; and when inward, cause the most painful and lingering disorders, which mostly terminate in death.* For as no one can doubt of *these* effects, and the Letter-writerⁱ does *not* pretend to dispute them, well knowing that they can be proved by a *cloud* of witnesses, as well *dead* as *living*, it is to no purpose to *ask* with my opponent, whether they are *chargeable* on the *inoculated* Small-pox *only*? It is enough, that in the *natural* way they are hardly ever observed, but in the *worst* sort, those of the *confluent* kind; whereas in the *artificial* they hardly ever fail to attend the very *best*, those of the *distinct*. It is of much *greater* consequence to note, that as the *objection* charges *these* evils on inoculation, not strictly as *peculiar* to it, but as in *that* way *more* to be apprehended, and actually *more frequent*, more *obstinate* in cure, and more *fatal* in effect, than in the *natural* Small-pox; there is *no* solving the *difficulty* arising hence, but by *asserting* the direct contrary, as the Letter-writer has done; whose *temerity* shall be confounded *presently*, after I shall have mention'd, for the reader's satisfaction, a *few* pertinent instances, on the absolute *truth* of which he may depend, tho' I am not at *liberty* to tell names. The *first* is that of a young lady, who a *few* months *after* inoculation was seized with a *lethargic* disorder, of which, through *great* good fortune, she was *relieved*, by a *tumor* near the *throat*, which being *lanced*, and cured with *difficulty*, was follow'd with *another* close by it, and immediately after with a *third*. The *next*, I wou'd mention, is *that* of a young gentleman, who within about *two* months *after the operation*, broke out into *virulent* sores from head to toe, which kept him for a *long* time in a languid,

languid, *sickly* state. To *these* I beg leave to add, as PART II.
Sect. III.
§. 17. *connected* with them, the case of *another* young gentleman, who in about the *same* space of time was seized with *convulsions*, in the *second* fit of which he lost his life; and *that* of a person *lately* inoculated at *Feverisham*, who, notwithstanding his *regimen* and evacuations, and a *successful* operation, died soon after in *London* of a violent *inflammatory* fever. It is true, that these *latter* instances afford no proofs of *outward* tumors, but they give *fair* room to suspect, those persons suffer'd for *want* of them; just as we have seen *above*^k, that *others* have *lingered*^k §. 14.^l or *lost* their lives for a similar *want* of *due* eruption. and below, §. 19.

§. 17. Notwithstanding *all* this, my opponent tells us^l, but without the *least* proof, *that* on a *fair*^l p. 23. examination, we shall find these ill consequences in a much frequenter and greater degree, attending the *natural*, than *artificial* Small-pox: And what is more surprising still, he attempts to *reason* us into a *belief*, that what he thus *asserts*, tho' contradicted by *experience*, is yet *more* consonant to *truth*, than what I have maintain'd. But here, *luckily* for me, I have the *honour* and *happiness* of being supported in my *opinion* and *reasonings* by the very learned and judicious Dr. Mead, whose *words* are so *express* in my *favour*, so *full* to my *purpose*, so directly *contrary* to the Letter-writer's *bold* assertions, and *unphilosophical* conjectures, that it wou'd be *folly* and *presumption* in me to say any thing of my *own* upon the subject. *It ought not to be omitted*, says the Doctor^m, *that* boils and swellings, under the ears and p. 97. *in the armpits*, arise MORE FREQUENTLY, after the distemper procured by art, than after that which comes of its own accord^{*}; for this reason, as I suppose, that

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* Abscesses in the axilla, tho' infrequent (says Dr. Kirkpatrick, Anal. p. 142, seqq.) happen oftner to the inoculated, than after
the

PART II. *the venomous matter is pushed forward with less force ;*
 Sect. III. *which disadvantage nature makes amends for this way.*
 §. 18. *Therefore all possible means are to be used to ripen such tumors, of whatever kind they are. If this cannot be done, they must be open'd by incision ; and when all the matter is drawn out, the body must be purged by proper medicines, which are to be oftner repeated in this, than in the natural disease.*

§. 18. In the mean while, not to let my opponent's manner of reasoning pass by unnoticed, I must beg leave to observe, that it *highly* concerns him to shew, that *under inoculation there is, as he assertsⁿ, less matter, and that less malignant, to return into the blood.* For in such case, why any boils at all ? And why are medicines *more frequently* to be repeated ? Nay, how is *this* consistent with what the gentleman gives as a general advantage of the practice^o, that *the number of pustules is infinitely smaller in that, than in the opposite way ?* For one wou'd think, the *less* there was thrown off upon the *skin*, the *more* must be left *behind*: Unless my opponent will maintain, that *all* inoculated persons have just the same *paucity* of variolous matter *within* them, and that *all* that matter, or *near all*, is contain'd *within* the pustules ; which will oblige him to shew, by what *means* this is brought about^{*} ; and why, if *such*

means

the natural disease ; and are probably owing to the tendency of humours to the ulcers ; which ulcers have continued to discharge sometimes for several weeks, and proved ill-conditioned and troublesome in a few instances. Neither are we without some rare examples, where the sight and beauty of an eye has suffer'd from the artificial disease.—I knew a young Lady of a fine complexion for this disease, who being tired of a little confinement under a very light infection, after looking out of an airy window, complain'd suddenly of a pain in the axilla of the inoculated side, which inflamed, and forming a large abscess, proved of a strumous disposition.

* Dr. Kirkpatrick in a note (p. 173.) conjectures, that the *infused* pus under inoculation, may have an effect on the *blood* and *solids*, to promote the excretions of perspiration and urine, and so

lessen

means there are, they are not *capable* of clearing us PART II.
Sect. III.
§. 19.
quite of this troublesome and dangerous *inmate* ?

To speak the *truth*, all this is *beside* the question ; as the point *here* is not, what the pustules may *return*, but what they *contain* ? If they enclose *all*, the blood was impregnated with, or *near* all, there can be no boils ; and in *fact* no boils are observed in *such* case ; but if they do *not*, the *Phænomenon* is accounted for, especially when the *pustules* are *few* in number, or of the *flux* kind. We may therefore *assert* it with *great* confidence, that the real *cause* of the more *abundant* quantity of *tumors* under *inoculation* can be *no* other, than what Dr. Mead assigns above, *the languid state of the blood* ; since a more *vigorous* exertion in that *fluid*, cou'd not but have *forced* out upon the *skin* that *superfluity* of *pec-cant* matter, the *boils* evidently shew it to have been *at the time* overcharg'd with.

§. 19. Shou'd it be asked, why so much *stress* is laid upon these *consequences* of inoculation ? I beg leave to assign for *reason*, the direct *usefulness* of these observations, to *restrain* persons from giving *inconsiderately* into *this* practice ; since from *this* head of enquiry it becomes evident, beyond *all* contradiction, that the *milder* the eruption, and all *other* symptoms of the disease, appear, (which is the *very benefit* sought for by *this* operation) the more *imminent* and certain the *danger*, that the *venomous* matter, set on *float* by this expedient, and still *deli-*

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lessen the *quantity* of the variolous matter : But besides that all this is *mere* suspicion, not yet countenanc'd by *any* observations on the *increase* of *perspiration* under *those* circumstances, or the *visible* discharge by *urine* ; it will not be *easy* to shew, why the *inspired* infection in the *natural* way, which, it is acknowledged, has the same *stages* of operation, shou'd not be attended with the *same* effects. At least till *those* observations are made, and a *fair comparison* instituted, no *kind* of judgment can be form'd, on which to *depend*, nor consequently *any* argument rais'd on so *slender* a foundation.

PART II. *rescent* in the blood, for want of *sufficient* force to
 Sect. III. expel it, may *unhappily*, through a *like* defect, be
 §. 20, 21. kept *back* from gathering in *outward* tumors, and
 throw *itself* on some of the *nobler* parts of our frame,
 to the *certain* destruction of *those*, whose *hopes* of
 better effects from *this* advent'rous experiment, are
just as *reasonable*, as the thought of drawing *salutary*
 waters from a *poison'd* spring.

§. 20. One wou'd imagine, an *instance* so demon-
 strative of the *hazardous* nature of inoculation ; an
 instance, so strongly supported both by *reason* and
testimony ; and so *expresly* allow'd of by my oppo-
 nent, tho' *industrious* on *all* occasions to represent
 the *practice*, as both *mild* and *safe* ; cou'd not but
 induce *considerate* minds, to *suspect* the very *bold* as-
 sertions the *friends* to inoculation so *plentifully* deal
 in ; and to think more *seriously* upon the subject,
 than *many* are observed to do. Especially, when,
 notwithstanding what the Letter-writer has main-
 tain'd to the *contrary*^p, I can still urge, as an *addi-*
 tional discouragement, what I advanced in my Ser-
 mon^q, as a FOURTH objection, *that there is*
 great reason to fear, lest, besides the distemper look'd
 for, many others may be infused into the sound body by
 this advent'rous measure.

§. 21. Yes, tho' my opponent may think *he has*
shewn such fear to have no ground either in *reason*, or
the observations of the skilful ; he must permit me to
 say, that I am *still* in the opposite *opinion*, and
 doubt not, but my reader will be *so* too, when
 he shall have *weigh'd* particulars. It is *already* a
 very *material* circumstance, that in the *reasoning*
 part of his argument^r, the Letter-writer does not
 really touch the *point* in question. We are not *de-*
 bating, whether the Small-pox, or any other *insec-*
tious disorder, does produce matter peculiar to itself ;
 nor yet, whether the *seeds of diseases* (which we
 conceive contain'd in the variolous pustule) are *cobe-*
rently

rently and by contact united together ; or are likely, at one and the same time to produce their different effects : But whether the matter of a variolous pustule is simple and uncompounded ; variolous only ; or whether the pustule does detain in its gross, viscid, purulent contents, besides such matter, the seeds of different diseases, which, being infused into the body together, may, at one and the same time, or in immediate succession, or some while after (no matter when) become the causes of more distempers, than what is desired or look'd for. This is precisely the state of the question before us ; which it is very evident is not affected in the least by any thing my opponent offers *. On the contrary, as this point is left untouched,

* If my reader attends carefully to the state of the question here given, he will not, I believe, be much affected by what Dr. Kirkpatrick has said (Anal. p. 137.) not without a mixture of warmth and drollery, on the subject of this scruple. The Doctor's first argument is, that the seeds of contagious diseases being distinct, as the diseases ; and yet each kind of them connected with their peculiar disease, if more seeds than the variolous were emitted, the diseases peculiar to them must at the time have been apparent : But nothing of this kind having been ever observed, the contrary must be true. This is exactly the same argument with that of the Letter-writer, and receives the same answer. It is founded, like that, upon this fond supposition, that the seeds of different diseases must operate at one and the same time, by indivisible connection ; as well in the person, whose blood contains and emits these seeds, as in the person, into whom they are supposed transfusable ; which I deny. For as to the emission of seeds, this may be brought on by any cause violently agitating the fluid that contains them ; whilst their proper symptoms cannot be expected to appear, unless they are affected by their corresponding stimuli. And as to the transfused occasional causes of distempers, they, it is plain, will not operate of themselves ; but in proportion to the inflammable matter they meet with ; and therefore, as that is in quantity or disposition, will either proceed briskly or lazily, or lay dormant for a while ; and perhaps in some cases some of them may be subdued by their more virulent companions for a time, till these have spent, and the others recover themselves. This is plain enough with regard to diseases, that require a combination of an outward and inward cause to give them existence. And

PART II. *touched*, just as it was *before*, my reader is at full
 Sect. III. liberty to determine *it* on which side he thinks *best* ;
 tho'

And as to *seeds* that act *singly*, and may be consider'd as *poisons* in their own nature ; these are *easily* understood *capable* of being emitted at a *time*, when they were not come to their full *maturation* and germinating state ; and upon the *same* account *capable* of being *detained* for a *long* while in the *same* inefficacy in the body, they are *transfused* into, and perhaps the *longer* for being cast into a *fresh* and *different* soil. — The Doctor's *second* argument, which serves to prove, that *those* disorders, which are mere *propensities* of fluids or solids, *cannot* be communicated without *transfusing* with them the constitution and *stamina* of the persons in whom they reside : This, if any one *ever* was weak enough to maintain the *contrary*, we grant the Doctor, is *all* very conclusive against *such* an opinion. But then I must presume to say, it affects *not* those, who are speaking not of *diseases*, but of the *seeds* of diseases ; which, it is hoped, may be *transfused*, without *necessarily* bringing along with them constitution and *stamina*. — The Doctor's *third* argument, that *hereditary* diseases can be acquired by *propagation* only, is *below* the Doctor to urge. They are *originals*, before they become *hereditary* ; and whether the *one* or the *other*, if they have *seeds*, those seeds may without *contradiction* to reason be held *communicable*. The gout in *some* is acquir'd, in *others* hereditary : And that *this* disease has its *proper* material *seeds*, is as certain, as I believe it *certain*, that *these* seeds may be *transfused* from the *blood* and *humours*, that contain them. — The Doctor's *fourth* argument, that the *dispositions* of the blood to *certain* distempers must be *changed* and *lost*, if that blood *itself* is *corrupted* by the variolous matter, is not only *supposition* ; but, granting, *that* supposition, is either *nothing* to the purpose, or a mere *begging* the question. That the *blood* undergoes some *change* in the pustules, cannot be gainfayed, but that it is *corrupted*, when the variolous *miasmata* and *principles* are and may be *borrowed* from those pustules ; the Doctor himself, I believe, will *not* be ready to admit, lest it shou'd give room to infer, that the *infused* matter must *consequently* be more *virulent* and noxious, than what is *convey'd* by the *free* air. However, supposing the blood *corrupted* by the variolous matter, and its *dispositions* changed ; how does this affect the *point* we are upon, which concerns the *seeds* of disorders ? Or if the Doctor wou'd *extend* the influence of the *corrupted* blood even to these *seeds*, in such case to say, as the Doctor does, that *if* *such* *corruption* *assimilates* those seeds, and *changes* their *consistency*, *figure*, and *texture*, they are *so* *assimilated*, and their former effects must *cease* : This is taking *that* for granted, which ought to be proved,
 and

tho' I cannot help *fancying*, he 'will be inclined to believe, that the variolous *pustules* may contain the *seeds* PART II.
Sect. III.

and which, when *attempted* to be proved, will be *directly* contradicted by the *plain* and undoubted effects of the *variolous* matter *extracted* out of this *same* corrupted mass. — The Doctor's *fifth* argument, that because *the confluent Small-pox* do not generate their own degree and mode of this disease, it is scarcely conceivable they shou'd transmit another essentially different: This again is *below* the Doctor, who must know, that we do not maintain, the *same individual material* system, that brings on the *Small-pox*, to be capable of producing by its sole efficacy any other disorder besides its own; but that the *vehicle*, the pus which contains the variolous principles, may contain the *seeds* of other disorders, besides those of the variolous kind, and that the *lint* or cotton may *undistinctly* imbibe some of every sort. In the mean while, I wou'd desire the Doctor to attend *carefully* to the argument he urges *here*, as I cannot imagine, but that it will furnish him with a pretty evident token, that the corruption of the blood under *this* disease, is not so intense, as the Doctor represents it *above*; since, cou'd it change the consistency, figure, texture and efficacy of whatever is mixed with it, it is surprising it shou'd not so operate on the variolous principles, and give them the virulence of the *confluent* kind. But to proceed.—The Doctor's *sixth* and last argument appeals to fact, as well *positively*, as *negatively*. — In the *former* way the Doctor urges the case of a lady inoculated from a person that had a *venereal* bubo; notwithstanding which, she did well, and continues so. But it must be allow'd, that if the *venereal* disease was in *this* person upon its decline, it wou'd not prove as communicable and hurtful, as if in its progress to still *higher* corruption. And then, seeing it is not specified, whether the man had used any means for his cure before he was seized with the Small-pox; whether he had gone through the *previous* evacuations, or *salivation* itself; (tho' from the *mildness* of his Small-pox it may be suspected he had; such regimen *avowedly* tending to such effect, Anal. p. 218.) for these reasons I am apt to believe, *this* instance will not be allow'd great weight; especially when in *opposition* to Dr. Mead's opinion, it wou'd give room to think the *venereal* disease not communicable. At all adventures, I make no doubt, but that the far greater number of my readers will be of opinion, that the lady had great good fortune indeed not to catch so *defamatory* a disorder, and that, tho' she escaped the precipice, a precipice still it is, which every other prudent person will be very studious to avoid, if possible.—The instance of the bite of a mad dog producing only the *same specific and similar* disease, which is the other plea the Doctor urges,

PART II. *seeds of different disorders ; since the fluids that sup-*
 Sect. III. *ply them with matter, are impregnated with those*
seeds ;

urges, is so *different* in its *nature* and *effects*, from the *variolous* infection, that it can afford *no* ground of *similitude*. For not to say now, what *canine* disorders can be expected to be *communicated*, besides the *mange* (which, if not wholly *cuticular*, is more probably owing to some *perverted* quality of the blood, than to any *innate* peculiar *seeds* lodged there) it is very evident that the *canine saliva* is not like the *variolous* matter a *despumation* of the *uncorrupted* blood and humours of the animal ; nor does it, like *that*, render the *blood* it is *transfused* into, *clear*, *florid*, and *lightsome* in any stage of its *progress*. On the contrary, it is *strain'd* and *sublimated* from a *putrid*, *gangrenous* mass ; and where admitted, it labours from its very *first* ingress to work the effects *peculiar* to its *corroding*, *dissolving*, *destructive* nature. No conclusion therefore can be form'd from *this* instance ; tho' I hope, I shall meet with *excuse*, if I take *occasion* from the subject we are upon, to mention a *lucky* incident, which *perhaps* may prove advantageous to *many* of my fellow creatures. It is plainly *this* ; that in my wife's family, the *thrasher*, upon the *absence* of the huntsman, being desired to noose a *mad* bitch, that had *bit* several *bounds* of the pack, and was laying about her the more furiously, as she had *puppies*, the poor man, *missing* his aim, was *seized*, and had his *thumb* most grievously *tore* by her ; and yet was *absolutely* relieved from the much *dreaded* disorder, and every symptom of it, by *no other* mean, but the *immediate* application of a *blister* to the *wounded* part by the lady of the house, who knew not what *better* to do for him in his *deplorable* condition. And it is remarkable, that the experiment being *repeated*, some time after in the neighbourhood under the direction of a *physician*, who used to attend the family, and had heard of its *effect*, it was *follow'd* exactly with the *same* success. But to return.—Not content with the *positive* evidence produc'd and now shewn *invalid*, the Doctor proceeds in the *negative* way to assert, as *others* have done before him, that there are *no facts* to prove the communication of any *other* disorder besides the *variolous* by means of inoculation, and says *positively*, that we may be *safely* *challeng'd* to produce any. This, I confess, *amazes* me, when I can *hardly* suppose the *facts* related in the *next* paragraph, and extracted from the *Royal Transactions*, cou'd be *unknown* to the Doctor ; especially, as in the prosecution of his *design*, he must have been engaged for a *good* while in *collecting* whatever cou'd be said *for* and *against* the practice. But as I have had *occasion* to observe it *above*, (P. II. Sect. II. §. 24, not.) this must have been owing to want of *recollection* ; and affords a *pregnant* instance,

seeds ; are *at the time* most certainly in *agitation*, PART II.
 be they *more or less* ; can in the *case* be thought to Sect. III.
 convey *nothing* better, than the *offscourings* (Dr.
 Sydenham calls it a *despumation*) of the *distemper'd*
 body ; and are in *fact* found to be render'd by
fermentation in the *first* stage of the disorder very
clear and fluid, as noted above^s. In truth, as well^s See P. II.
 may we expect, the *yeast* shou'd not enclose in just Sect II. §.
 proportion, some particles of the hop ; or that the^s and Dr.
sea, full as it is of vast *variety* of matter, shou'd in Kirkpatr.
 or *after* a storm, throw up but *one* distinct kind of Anal. p.
 62.

Y

its

stance, how very cautious *little dabblers* in knowledge, (your *minuti philosophi*) shou'd be in their *assertions* and *desances*, when
 men, that have moved in a *higher orb*, and under more *enlarged*
 irradiations, are, notwithstanding *those* advantages, found now
 and then to *experience* something *human* in like circumstances. I
 only add, that tho' the *several* cases I have produced, relate *all*
 of them to the *communication* of but *one* and the *same* disorder,
 besides the Small-pox, yet the *fair* arguer will allow them to
 afford a *solid* foundation for building *this* inference upon it ; that
all diseases *excitable* by their *corresponding* principles, may be
 brought forth by the *transfusion* of those irritating *principles* thro'
 means of inoculation ; which it is *not* improbable, may *some* time
 or other present the world with a *new* set of disorders, unknown
 to their *wiser* forefathers. And then as to the *seeds* of *other* dis-
 eases, which, so far as is yet known, act *independently*, and seem
 not to need an *innate* fuel to give them *scope* ; these, tho' I am
 not furnish'd with any *direct* positive proofs of their *transfusion*
 with the *variolous* pus, yet I make no doubt but there are *some*, cou'd
 we persuade the *sufferers* to discover these *secrets*. There are
 certainly *some* cases, in which, *after* inoculation, certain *peculiar*
 disorders have appear'd, for the *origin* of which it will be *diffi-*
cult to account, but upon the *supposition* of having been *transfu-*
sed. Be that as it will ; were there absolutely no *such* instances,
 it wou'd not be surprising, considering how *long* diseases of *that*
 sort lie *conceal'd* even in those that have them *hereditarily* ; and
 how *many* circumstances must *concur*, to bring them forth into
 more visible action. It is enough for us to know, that *certain*
 kinds of diseases have been *communicated*, to convince us, that
others also may ; and that therefore it is not only extremely *im-*
prudent, but a *breach* of duty in *many* respects, to run the *hazard*
 of *entailing* on ourselves and our posterity *miseries* and torments,
 we are not entitled to.

PART II. its contents ; as that the *blood* and *humours* of a dis-
 Sect. III. eased person shou'd, when *impell'd* by a forcible sti-
 §. 22. mulus, single out for *extrusion*, among the *different*
 sorts of particles they carry, as they go, those of
one disease, rather than *another*.

§. 22. Not *less* obvious is it, that the *other* part
 † p. 10, and of the Letter-writer's† argument, which relates to
 24. *authority* and the *observations* of the *learned*, is as ill-
 founded as the *former*. For that Dr. Mead, not-
 † p. 24. withstanding my opponent asserts the *contrary*†,
 differs from *him* in opinion most *widely*, is as plain,
 as *words* can make it ; the Doctor declaring ex-
 † p. 94. pressly †, that it is not *improbable*, that *some other*
distemper besides those which are *cutaneous*, may by such
 a way as *this*, get admittance, into the *skin* ; and such
 perhaps are *scrophulous swellings*, and the *venereal dis-*
ease. It is true, that after *this*, the Doctor adds,
 that he can hardly believe, that it ever happens, that
 the seed of one distemper shou'd bring along with it mix-
 ed, the procreative matter of another, of a nature quite
 different from it. But that the Doctor shou'd say
this ; and that not my opponent only, but every
 writer, I have had an opportunity of consulting upon
this subject, shou'd all unanimously agree in deny-
 ing positively, that there are *proofs* of any other dis-
 order having been *communicated* by inoculation, be-
 sides the *genuine Small-pox* : *This*, I confess, *asto-*
nishes me greatly. However, as the *case* is so, I
 am bound in *justice* to myself and the cause I have
 in hand, to produce *evidences*, tho' *this* be attended
 with a *kind* of contradiction *highly* disagreeable to
 me. And the *first* I shall appeal to, is the case of
 † P. II. Miss Degrave, mention'd already more than once †,
 Sect. II. who, after an *ill* habit of body, with *boils* and im-
 §. 24. and posthumes, following upon her *inoculation*, was, at
 Sect. III. the end of *three* months, seized with the *Small-pox*,
 §. 14. and then with the *itch*, as Dr. Wagstaffe assures
 † p. 42, 43. us† ; a shrewd token, that the *itch* was convey'd
 to

to her by means of the operation. But this will appear most *incontestably* from the following accounts transmitted to the Royal Society by Mr. Evan Da-

PART II.
Sect. III.

vis, Aug. 25, 1732^z. It seems, the Christmas be-^z Royal
fore the date, the Small-pox appeared in Haverford-^{Tran. abr.}
West in Pembrokeshire, chiefly of the confluent kind. vol. XI.
Towards the spring the measles became more epe-^{p 208,}
demical, and also more fatal than the Small-pox. ^{seqq.}

The measles continued to rage till almost all the subjects in the place were visited with them, the Small-pox continuing also during the whole time, yet making but a slow progress. About February, Mr. Francis Meyler, one of the surgeons of the place, inoculated his own son, near three years old, from a child of about the same age, who had the distinct sort of the Small-pox, but the pustules small. He made a slight incision on both legs, which took only in one. After four days a pustule appeared on the part wounded, but did not much inflame it, nor make much progress. On the 7th day the child grew feverish, and on the 8th, or towards the 9th day, (instead of the intended Small-pox) the measles appear'd all over his body, attended with a cough; at which time the feverish disorder abated, till the 11th or 12th day: Then he grew feverish again, and towards the 14th day, the Small-pox appeared, a small distinct sort, and few in number. After the eruption was full, he grew hearty, and so continued, not being visited with a second fever.—About the latter end of March, Mr. Richard Wright (the other surgeon of the place) inoculated a daughter of Thomas Keymer, Esq; between three and four years of age, from another child of about the same age, who had a distinct kind. In this child, as in the other, the inflammation began about the 4th or 5th; the 7th she grew feverish; the 8th eruptions were seen all over her body, which proved the regular measles. About the 12th she sicken'd again, and about the 14th the Small-pox appeared.

PART II. *From this subject last mentioned, Mr. Wright inoculated*
 Sect. III. *two daughters and a son of Nicholas Rock, Esq;*
 §. 23. *These three children were aged from three to eight years. The incision was made in one arm of each child. It produced the same effect on every one of them as it did on Miss Keymer, viz. the measles on the 7th or 8th day, and the Small-pox of the distinct sort on the 14th day.*

§. 23. Here then are instances *clear* beyond expression, that the *seeds* of different disorders may not only operate *separately* at the same time, but have been *actually* convey'd into the *sound* body by inoculation ; *two* points which the gentlemen on the *other* side the question strongly *affirm* to be highly *improbable*, if not *impossible* ; as we have seen. Nor is it *less* evident, that *these* same instances may serve at the *same* time to shew, how *little* foundation there is for what my opponent urges in the last place^a, that *our* scruples on this head must be fully satisfied, as it is in the power of the operator to *chuse* his infection from a good subject, and to refuse it from a bad one. For that Mr. Meyler in the *first* case above stated *borrow'd* the variolous matter from a subject in *outward* appearance affected with the Small-pox *only* ; that the *other* gentleman did the *same* in his *first* trial, and in his *last*, after the measles had *spent* their venom, and *disappeared* ; and that yet in *all* the several instances recited, there was, besides the *intended* disease, *another* convey'd into the *sound* body at the very *instant* of inoculation, is beyond *all* contradiction *evident*, from the several *periods* of inflammation and eruption *correspondent* to those observable in the measles^b, and from the *uniformity* of these symptoms in *all* the cases, without the *least* distinction. What then becomes of the *power* our inoculators boast of ? What *dependance* can any one have upon *such* fond claims ? To speak *distinctly* ; it may be readily granted, that no operator,

^a See Sydenham, p. 173.

operator, *careful* to do his *duty*, wou'd *chuse* to take the *variolous* matter from any one, whom he *knew* to be at the time infected with any *other* disorder : But how *come* at this *knowledge*, is the question. The *seeds* of many diseases lie *hid* in the blood for *many* years, not in any way *discernible* by any body^c, nay not *known* by the persons in whom they lie *conceal'd*. And where circumstances *vary*, will the subjects, if *adult*, confess ; or if *young*, will their *parents* frankly and openly *declare* their *hereditary* or *acquired* indispositions, so long, as the *outward* marks and symptoms of *these* distempers keep out of *sight*, and they are not *appriz'd* of their *suffering* by their *silence* ? No certainly. There is nothing so *difficult*, as to prevail on such *kind* of persons to tell their *ailments*, without *hesitation*, even when they ought to *seek*, and might *find* relief for them ; and therefore we cannot but rest *assured*, that they will still be *more* averse to *disclose* such *secrets*, when not *they*, but *others*, are to reap *all* the benefit of such *informations**.

PART II.
Sect. III.
§. 24.

^c See above, Sect. I. §. 3.

§. 24. I only add, that if physicians, and *those* that operate under *them*, are really *scrupulous* in this matter ; and wou'd *deem* it *madness* (they are Dr. Mead's words^d) to take the *morbid* matter out of *sick* bodies, and not from proper subjects, infants or children, *sound* in all other respects, as far as can be judged, and born of *healthy* parents ; then must *those* gentle-

^d P. 94

* Of what is said *here*, the reader will find a most evident *proof* in the case of the lady mentioned in a note *above*, (§. 21.) For that the *practitioner* knew nothing of the man having a *venerical* bubo, when he *borrow'd* the infection from him, this Dr. Kirkpatrick *positively* affirms, and must in *charity* be supposed. The Doctor *afterwards* (p. 213.) relates his *inoculating* a young gentleman without knowing him to be subject to *scrophulous* disorders, and (p. 207.) recites the case of Miss *Waller*s, who was *leprous*, and Miss *Acourts*, subject to *eruptions* : To which the reader shou'd add that of the young lady mention'd (§. 17.) who had been affected before with *strumous* swellings.

r II. gentlemen be thought to *lie* under some apprehen-
 Sect. III. sions, that *another* disorder, besides the *intended* one,
 §. 25, 26. may be *communicated* by inoculation; and if so, *all*
 that they advance to *dispossess* others of their *just*
 fears in *this* respect, must be accounted *not* very
consistent with their *real* sentiments, though *well* e-
 nough calculated to *prevent* their *fav'rite* practice
 from being *impeded* in its progress by *suspensions* of
 this sort*.

§. 25. How, after so natural a *deduction*, such
 ample *confessions*, such evident *reasonings*, such un-
 doubted *experience* to the contrary, it can with any
truth be said, that *the matter convey'd by inoculation*
is peculiar and distinct: *A matter constantly observed*
 * Let. p. to *bring on the desired disease only*^c; this I must leave
 31. to my reader to determine. I chuse without further
enlargement upon *this* subject, to proceed to consider,
 f p. 24. what my opponent has thought *proper*^f to offer in
contradiction to the F I F T H and *last* difficulty, I
 * p. 28. move in my Sermon^g, *from the grief and apprehen-*
sions persons must necessarily subject themselves to, when-
ever the experiment proves fatal to those, on whom they
directed it to be tried.

§. 26. Now in a matter of so *serious* a nature
 as *this*; a matter, in which the *present* and *future*
 happiness of *many* is so *deeply* concern'd; one might
 undoubtedly have *expected* the Letter-writer wou'd
 have been *extremely* careful both to have *answered*
 the arguments, that had been offer'd to the *contra-*
 ry^h, and scrupulously to have *abstain'd* from urging
 any

* *Tho' I have conviction myself* (says Dr. Kirkpatrick, Anal. p. 143.) *that a well concocted pus will operate but in proportion to the quantity and quality of its fuel in the recipient; yet I am entirely of opinion, that the most laudable kind of pock, and the most unexceptionable habit of body shou'd be always carefully select- ed to transmit the disease; as well from motives of prudence, as from a reflexion on the shallowness of all human science, and the possibility of such effects, as have not hitherto supervened.*

any thing on his side the question, that was not true ; or even in any sense doubtful. But if my reader looks for such fair dealing here, I can tell him, he will find himself greatly disappointed. Not one word has the gentleman dropt in any part of his declamation, that might satisfy thoughtful and conscientious minds, that it is rightⁱ, to expose any one to a present, certain, and imminent danger, where in the regular course of things that danger keeps its distance, and is not certain ever to take place, or to become fatal ; and that to bring on by such means the loss of the person so exposed, is not to be construed as being unnecessarily, and therefore without warrant and wilfully instrumental in such loss, to the unavoidable disquiet of our present lives, and the certain hazard of our future enjoyments. And yet one wou'd be tempted to think, this was a consideration well worth settling satisfactorily ; nay, a consideration, which, whilst it stands unimpeached, makes every other surmise of no manner of account in this debate.

§. 27. Say with my opponent^k, that the pleadings of nature lead the parent to do every thing in his power to secure his child's life. I ask, is that life actually or certainly in danger ? or if uncertainly and at most at a distance, can the dreaded evil be guarded against no other way, than by the practice proposed ? If neither, as has been sufficiently proved in the Sermon, and this Vindication of it^l, then is the parent's affection mispent in the use of an unnecessary mean, and he without excuse and solely answerable for the bad consequences of his irrational officiousness. Say again, that reason and observation unite to recommend inoculation as generally safe and successful^m ; I ask, whether if the same temperance and regularity, which is observed, and the same attendance, which is given in the artificial, were to obtain in the natural way (and that they may, no one will venture

PART II.
Sect. III.
§. 27.

See P. I.
Sect. I. §.
10. and P.
I. Sect. III.
§. 4, 5.

^k P. 24.

^l P. I. Sect.
I. §. 10. P.
II. Sect.
II. §. 8.
and Sect.
III. §. 8.

^m Comp.
P. I. Sect.
I. §. 25.
and P. II.
Sect. I. §.

PART II.
Sect. III.
§. 28.

venture to *deny*) the distemper wou'd not be *equally* safe? If it wou'd, then the parent, who prefers the *former* method of infection to the *latter*, has manifestly *no reason* for his choice, and if his child *mis-carries* merely through his *wilfulness*, he is *chargeable* with having been *unreasonably*, and therefore *unnecessarily instrumental* in the loss of his child's life. Say in fine, *that the parent in all that he has done towards his child, has done nothing, but what in like circumstance he cou'd have wish'd done unto himself*; I ask, whether we are to understand those *wishes* of mere *humour*, or *reasonable* expectations? And if of the latter *only*, whether *any* one in his *right* senses, *ever* can be supposed to *wish* his *life* had been hazarded *without* a cause? If *not*, the parent, that *endangers* his child's life, evidently *endangers* it thro' *humour* only; and so *both* contradicts the gospel's rule, and in case of *loss*, stands *convicted* of having *unreasonably*, and consequently *unnecessarily* brought on the *death* of his child. Indeed, so far are *those* several *hints* from affording any *comfort* under the *afflictive* circumstances, we are treating of, that, not to mention the complicated *unlawfulness* of the deedⁿ, they furnish out so many *distinct* and *unexceptionable* proofs of the *wilfulness* and consequent *guilt* of all that offend in *this* particular; and so much *need* was there for the Letter-writer to have *clear'd* the argument *out* of his way, before he attempted to offer any thing in *alleviation* of mens *self-judgments* and consequent *apprehensions*.

§. 28. Nor can I *persuade* myself, that the matter is *mended* in the least, by saying, as *others* do, that no one shou'd be *disturbed* at the *consequences* of any action, pursued after *mature* and *impartial* *deliberation*. For tho' the maxim be *true* in the *general*, it supposes in the *present* case, what it is highly *unreasonable* to suppose. It takes for granted, that men do *fully*, *maturely*, *impartially* deliberate both

on the *natural* and *moral* consequences of the *practice*; and that *such* deliberation *tends* to shew, that if they give into the *device*, they do *that*, which is *wisest* and *best* at the time of *acting*. But who *needs* to be told, after what has been advanced in *this* performance, and the Sermon it comments upon, either that men do *not* so deliberate, or that if they did, they cou'd *never* submit to the operation? Both points, I apprehend, by much *too* evident to require any *enlargement*. And whilst they are so, I *cannot* help thinking, that *when* the mind *after* *loss* shall have recover'd the *free* use of its *faculties*, and shall be *no more* influenc'd by its *passions* or fond *surmises*, it will not fail to *condemn* itself, for *not* having *deliberated* more *maturely* on a matter of *such* great consequence, and *so* find the *maxim* alledged to *afford* cause for *grief*, rather than *comfort*.

§. 29. If after this I shou'd enter into a *formal* refutation of those *other* pleas, some may *perhaps* be tempted to *offer* in the case; *those*, namely, of the *end* *justifying* the *mean*, and the *righteousness* of *intentions* preventing all *guilt*; I shou'd think myself *responsable* for *mispending* my reader's time, when he cannot but *see* and *know* the very *bad* use that *actually* has been, and may at *all* times be made of the *first* of these *palliatives*, and when the *last* has *already*^o been spoke to most *fully*. I chuse to observe in *this* place, that I cannot be *blamed* for charging my opponent with *unfairness*, both in *supposing* throughout his argument^p, that the *danger* in the *natural* way is *greater* than under *inoculation*^q; and in speaking of this *human* device as an *appointed* *mean*: a *mean* *beld* out by *Providence* for the *security* of *mens* *lives*^r. It is notorious, that both these *points* are *absolutely* in question; and, if I am not *mistaken*, most *certainly* to be determined

PART II.
Sect. III.
§. 29.

^o P. I. Sect. II. §. 5. and Sect.

III. §. 12.

^p P. 25.

^q See P. I. Sect. III.

§. 4, 5.

and P. II.

Sect. I. §.

6. and Sect.

III. §. 12,

13, 19.

^r See P. I. Sect. I. §.

in 17, seqq.

PART. II. in the *negative*. And ought any thing *doubtful* ;
 Sect. III. and much more, any thing that seems demonstrably
false, to be pointed out as a *proper* foundation for
 mens *hopes* under their *just* apprehensions of venge-
 ance ? Or is there any principle in *reason* or *religi-*
on, that will justify us for *sowing such pillows to mens*
armholes ? If the friends to inoculation have any
 thing to plead in *favour* of their *beloved* practice,
 let them *speak out* with all the *energy* and *strength*,
 that *reason* and *experience* can furnish them with ;
 and I dare promise for *one*, that they shall be *heard*,
 and where they say *right*, shall be *applauded*. But
 don't let them *build* upon *doubtful* or *false* facts ;
 especially in so *important* a concern, as the *present*
 well-being, and *future* happiness of their fellow-
 creature. If they can *guess* at the *agonies* of a *self-*
condemning breast ; if they can *paint* to themselves
 the *terrors* and *distractions* awaiting the *guilty* in an
after-state, they shou'd *shudder*, methinks, at the
thoughts of being in any way *instrumental*, (and much
 more under *false* pretences,) in leading men into
actions, that must, that cannot *but* be attended with
 such *doleful* consequences. *It is impossible, but that*
offences will come ; but wo unto him, through whom
they come. And if I add, that these gentlemen *seem*
 to render *themselves* still more *inexcusable*, by talking
 of *thankfulness* to the *Divine Goodness* for means ap-
 pointed, and their *humble prayer* for a *blessing* on the
 'Let.p.25. *use of them* ; I imagine, I shall not be thought to
 carry things too far, since it cannot *well* pass for
 less than a mere *guise* of religion, and an *impious*
mockery, to *thank* God for *what* he has *not* appoint-
 ed, and to crave his *blessing* on *what*, for its *contra-*
riety to His laws, and unheard of *presumption*, He
 cannot but *condemn*. Indeed, how wou'd it sound,
 were we to hear *suppliants* of this cast breathing
 forth their *oraisons* in manner following. — O thou
 great Creator and dread Sovereign of this universe !

tho' thou hast made all things out of nothing, and all PART II. Sect. III.
things must therefore be absolutely dependent on thee ;
tho' thou in thy kind providence art pleas'd to supply us
with all necessaries for our sustenance, and continually
to guard us against numberless dangers, and canst not
but be deem'd, on these and other accounts, actually
concern'd for our preservation ; tho' thy wisdom, infi-
nite in perfection, and extended through all thy works,
must needs always judge best of what may really
tend to this salutary purpose ; thy goodness dispose thee
to effect it where truly beneficial ; and thy power enable
thee to bend all nature to thy absolute will : Yet we,
thy creatures, finite, imperfect, weak, fallible, and
fallen, as we are ; presume to imagine, we have devi-
sed a device ; which, tho' inconsistent with thy laws t P. I. Sect. I. §. 5.
contrary to thy will u P. I. Sect. I. §. 19., *full of distrust as of sarcasms,*
on thy nature and aetings w P. I. Sect. I. §. 17, 18, 19, 20, 24. *we flatter ourselves, thou*
can'st not disdain to accept our unfeigned thanks for, as
directed to by thy secret influences, to supply the defici-
encies and inefficacy of thine own appointments and ope-
rations ; and calculated to settle effectually the indepen-
dency we are ever aspiring most wisely and dutifully to
wrest unto ourselves, from thee our sole security.—Nor
dare we entertain the least doubt, but that, as we crave
it at thine hands with hearts brimful of duty, so wilt
thou in thy boundless goodness and mercy, tho' it shou'd
imply a frailty more than human, vouchsafe, in token
of thy approbation, to bless our undertakings, so clearly
tending to set forth the glory of thy being and sacred
attributes, in fairest colours ; and so irrefragably evi-
dencing the deep sense we entertain of our obligations to
obedience. Hear us therefore, we beseech thee, for thy
great name's sake ; and turn not away from us, who
are such zealous promoters of it. So shall we go on in
praising thee most consistently ; and so shall we be ena-
bled to contribute effectually to the full establishment of
thy kingdom of righteousness in the hearts and lives of
all thy creatures. — Wou'd not an address of this

Z 2

cast,

PART II. cast, if presented to an *earthly* prince, be deem'd
 Sect. III. the highest *insult* that cou'd well be offer'd to his
 §. 30. *person* and *dignity* ? And wou'd not *he*, that shou'd
venture to take so *audacious* a step, be *unanimously*
 condemn'd, as *guilty of injured majesty* ? Most sure-
 ly. And shall any *reptile* dare to approach the high
Supremacy of heaven with words so *hypocritical* ?
 with professions so *injurious* ? Better were it a *thou-*
sand times to throw off the *mask*, and say at once,
our powers are our own, who is Lord over us. This
 wou'd be *disobedience* only ; *disobedience avow'd*,
 not *disguis'd*. But to *insult* the great, the good
 Creator, as it were to his face, by declarations
worse than *empty*, being full of *deceit*, this is *complic-*
ated wickedness ; a *kind* of conduct, that calls for
repentance, and must be repented of before it *can*
 be *pardoned*.

§. 30. As to what the Letter-writer *subjoins*^x, to
 shew, that in case of *loss*, there is *equal*, if not
greater reason for any one's *grief* and *self-condemna-*
tion, when *that* loss is brought on in the *natural*,
 than when in the *artificial* way : This I *cannot* for
 my life look upon in any *other* light, than as a de-
 sign to *confound* things most *clear*, and *perplex* mens
 understandings. In the name of goodness, what
kind of *self-condemnation* are we speaking of *here* ?
 That, which arises from a *tender*, *weak*, *suspicious*
 temper of mind ; or that, which is founded in *rea-*
son and *conviction* ? Of the *latter* undoubtedly. And
 is there any *ground* for *such* sort of compunction in
 the *present* case ? Can the parent, that is *careful*
 from the *first* to lead his *child* into the *strict* obser-
 vance of *every* practice, conducive to the *health* and
well-being of both his *mental* and *bodily* constitution ;
 and who under the *distemper* does not through *covet-*
ousness, or ill-judged parcimony, *withhold* from his
own flesh, the very *best* assistance and care his *cir-*
cumstances and *situation* enable him to procure ; can
such

such a one be tormented with the thoughts of guilt, PART II. Sect. III. §. 31, 32. if, notwithstanding all his *rational* and *well-placed* attention, he shou'd be so *unfortunate* to lose the fond object of it? Hardly can *any* one think so, that will *seriously* reflect on the matter. For that in *this* case the *parent* follows the rules of *right* reason, and the *laws* of nature; that he *exerts*, and exerts *properly*, and in due *measure*, every power the Providence of God has *vouchsafed* him; and that, if the *child* miscarries after *all*, this *failure* must be ascribed, *either* to some *inward* evil in its *make*, or some *outward* indispositions in the *air* and *season*; or to the wise *decrees* of heaven, and therefore to *causes* not capable of being *prevented* or *remedied* by any *human* means; no not by inoculation itself: All this is as evident, as any *apparent* truths, See P. I. Sect. I. §. 21, seqq. and §. 30. and P. II. Sect. I. §. 6. and Sect. II. §. 17. z P. 25. that *ever* were offer'd on *any* subject.

§. 31. What then shall we lay to the *charge* of one so *extensively* rational; so *seemingly* innocent? Why, according to the Letter-writer ^z, he is blameable for not submitting his *child* to inoculation, and so not giving him all the chances for life, which *prudence* suggested, and *experience* confirmed. He is blameable likewise, because of his *supine* negligence, in not embracing the kind means, which Providence holds out to him. He is still further blameable, for exposing himself to perpetual disquiet from every day's sight of the good effects of inoculation in his neighbour's children. In fine, he is blameable, for not having procured his *child* all the comfort he might.

§. 32. It is easily perceived, that the *first* and *last* of these *false* accusations, are but *subordinate* parts of *one* and the *same* complaint; he that denies another a *chance* for life, manifestly denying him a chance for *that* and every other inferior comfort. It is in *like* manner evident, that the *second* instance being founded on a *fact*, proved in more than one way

PART II. way^a to be absolutely *false*, that must of course be
 Sect. III. thrown *out* of the number, as *invalid*; and of no
 §. 33. account. And as to the *third*, it is clear, that if
 a See P. I. the *disquiet* mentioned, means *no more* than a con-
 Sect. I. §. 17, *cern* for the *loss* sustain'd; *this* is nothing to our
present purpose; it being *natural* for *such* grief to
 arise, *where* there is not the *least* ground for *self*-
reproach; or if the *disquiet* denotes *self-condemna-*
tion, then the *renewal* of it can *never* be understood
 to take *place*, *unless* there was *cause* for it at *first*;
 and so *this* turns out a mere *begging* of the question.

§. 33. Our *present* task is accordingly reduced to
 the determination of this *one* point; namely, *whether*
a parent, careful as we have represented him, can
upon the loss of his child by the disease in the natural
way, condemn himself for not having by inoculation
given him all the chances for life, which prudence sug-
gested, and experience confirm'd. Now for our satisfac-
 tion in *this* affair, it shou'd seem we needed *no*
more than ask, whether the *parent* had any kind of
certainty of the child's death *before* it happen'd?
 For if he had *not*, nor *could* have, the child, for
 ought he knew to the *contrary*, had a *chance* of sur-
living the disease. Why then shou'd he have
 quitted *one* chance for *another*? Without a good
 reason, without some *solid* ground of preference,
 no one ought to be deem'd *self-will'd* enough to
play at *hazard* with so *sacred* a thing as *life*. This
 then affords *no* cause for *self-condemnation*. But sup-
 pose, on the *other* hand, that human *frailty* and
 some additional *false* surmises had prevail'd on the
parent to have submitted the child to *inoculation*,
 and he had unfortunately *lost* him in *this* way, as
 he might, (the operation not being *free* from *such*
fatality any more than the *natural* Small-pox) in
such case it is evident, the *self-accusation* wou'd have
assail'd the parent with *redoubled* force; since under
 his *uncertainty* and absolute *ignorance* of the *effect*,
 the

the natural disease wou'd produce ; and under his conviction, that inoculation is not only liable to the same symptoms and dangers^b, but exposes to greater^c, without being able to afford the least amendment^d or advantage^e; he cou'd not but have condemn'd himself for having ventur'd, against all reason, on so dangerous an expedient, and not having given his child the chance for life, which prudence indeed suggests, and experience confirms. Nay, to carry the argument as far as it really goes ; if the parent's care be fully such, as it has been represented above^f, and he can in those circumstances have no reason to apprehend the miscarriage of his child, but from causes, which no human means can either prevent or remedy ; then let it be shewn, what inducement he can have for trying an experiment that can in such case offer no chance at all, or how he may yet condemn himself for neglecting it on that account. In truth, unless people are carried away with the false notion, that in the natural Small-pox death is certain, and a chance for life is to be had in the artificial only ; they cannot be affected at all by the Letter-writer's reasoning ; since it is little short of a contradiction, to talk of a chance for life, where there is one already, or where there is none. A better or a further chance are expressions easily understood ; but a chance, where things are or are not desperate, is hardly intelligible.

§. 34. Thus far then it is extremely clear, that in case of loss self-condemnation is unavoidable in the artificial way (supposing the moral sense, or conscience, not as it were seared with a hot iron) and that it cannot arise, where the natural course of things is kept to, without the rational faculties be reduc'd to great weakness. So that the point before us may well seem to stand in need of no further support. However, as the Letter-writer's representation of this matter, calculated more to move the passions, than

PART II.
Sect. III.

§. 34,
P.I.Sect.

I. §. 25.
and P. II.

Sect. I. §.
6.

P.I.Sect.
I. §. 23.

and P. II.
Sect. III.

§. 7, 10,
11, 15.

P.I.Sect.
I. §. 21,

seqq.
P. II.

Sect. II.
thro' the

whole.
f §. 30.

PART II. than to convince the *understanding*, may chance to
 Sect. III. *impose* on the *tender* and affectionate *part* of my
 §. 35. readers; I cannot, in *justice* to them, or the cause,
 I maintain, suffer *it* to go by without endeavour-
 ing on *my* side to draw the *case* in like *pathetick*
 terms, tho' with a *scrupulous* adherence to *truth*;
 that so being furnish'd with an antidote to the decep-
 tion, we may be the *better* qualified to judge of the
real intrinsick merits of the *dispute*, without the
hazard of being *misled* by a *false* influence.

§. 35. *Let us then*, after the Letter-writer's man-
 ner^s, suppose a *tender* and affectionate parent, sollici-
 tious for the welfare of what he esteems his present,
 and hopes may prove his future comfort; from a de-
 sire of fitting his child to pass through life with cheer-
 fulness to himself, and benefit to his neighbours, ap-
 plies his most serious thoughts and endeavours to
 form and to enforce from his own experience, and
 that of others, the best scheme he can devise of a
 regular, rational, and healthful life; and not forget-
 ful, much less dubious, of the superintendency of a
 God, all wisdom, love, and power; but worthily
 thankful to Him for past mercies, and humbly im-
 portunate for peculiar blessings on his righteous pur-
 poses, and the means to compass them; so resigns
 the darling object of his best care and wishes to the
 supreme disposal, but without obtaining that security
 he had thus been studious to deserve: Will he not in
 his afflictive circumstances enjoy the cheering reflec-
 tion, that in the whole of his conduct he has acted
 with the maturest deliberation, and under the best
 and fullest exercise of his distinguishing powers?
 Will it not add to his satisfaction to observe, that
 he has conform'd in his actions to the unerring dic-
 tates of right reason, and the surest rules of the
 purest religion? Will it not still encrease his self-
 applause, to be able to assure himself, that he has
 not been in any degree unmindful, but scrupulously
 studious

studious, to the *utmost* of his abilities, to fulfil what the *tender pleadings of nature*, what the *melting sentiments of paternal affection*, cou'd be deem'd in justice to require of him? Will not the further consideration of his having acted throughout agreeably to that express command, and never-erring rule of Scripture, of doing unto others, what in like circumstances, we shou'd deem just, and so cou'd wish to have done unto ourselves; furnish him with an *additional* reason for thinking most favourably of himself, as well on account of his *due* compliance with the law, as because of his *strict* adherence herein to the *best* rule of *equal* justice? In fine, will he not look back with secret *pleasure* on the course he has held, conscious of his having *seriously* endeavour'd, in the *several* parts of it, not barely to *act* humbly, and with *due* veneration to the Great Author and kind Preserver of his being, but by his *steady* attachment to the *laws* of his *own*, and of *universal* nature, to approve himself *religiously* observant of *every* high decree, He, whom he is *made* to please, has *issued* and prescribed?

§. 36. Is there then any thing, that a *heart* truly human; that a *reason* rightly active; that a *religion* justly framed; can be *made* to suggest, in order to *disturb* the calmness and *serenity* of a mind, able on a *review* of its *past* conduct to affirm *such* things of itself? Or is there *equal* or *greater* bliss to be obtained in any *other* way, under the *loss* of what we *value*; under the thoughts of *accounting* for the use of it? None, it shou'd seem; none, I am *certain*, can be gain'd, if we resolve to leave this *high road* of nature, and venture into *paths*, not *plann'd* by her *rules*, nor consonant to *that* model.

§. 37. To convince ourselves of it, *let us consider* the same interesting circumstances of a father lamenting for a child lost in the *unnatural* way of inoculation:

PART II. Attentive as we suppose him to have been to the
 Sect. III. *important* task of his child's education, *will he not*
be tormented with the sharp sting of self-condemnation,
 for having deprived him of *that chance* of life which
 nature under *such* circumstances proffer'd, and which
 he had *abundant* reason to *confide* in ; as what *pru-*
dence suggested, and experience confirm'd ? Will he
 not *besides* reflect with *anguish* on his causeless *par-*
tiality in submitting his *darling* to an experiment,
 in which his *reason*, had he *consulted* it, wou'd *clear-*
ly have inform'd him, there cou'd be *no chance* of
 life, if there was *none* in the way, he was in ? Will
 he not find his *agonies* render'd extremely *more*
 piercing still, when his *conscience* shall with *terror*
 convince him, that he *absolutely* has *brought on and*
basten'd the death of his child, *beyond* what the God
 of nature *intended*, and perhaps in a way which *ne-*
ver was to *affect* or *injure* him ? Will he not *likewise*
 be distracted with *horror* at the thought of the high
injustice, and foulest *tyranny* he has been guilty of,
 in *hazarding* and bringing to an *end* the life of *one*,
 whom, as being *his own flesh*, he ought to have
 proved *tenderest* to ; and over whom no *law* what-
 ever *invests* him with a *right* of *absolute* disposal ?
 Will it not give a still *keener* edge to these *deep-*
cutting reflections, to feel it *proved* by his own *in-*
nate powers, that *contrary* to the *establisht* law and
distinguishing privilege of his *nature*, he has *neither*
 been *careful* to exercise his *rational* faculties on this
important occasion, *nor* made his *resolves* upon *ma-*
ture and impartial *deliberation* ? Will it not *further*
 help to heighten the *doleful* distraction of his soul,
 to consider the amazing *arrogance*, with which he
 has *rejected* the care of heaven ; the *inexcusable pre-*
sumption, with which he has *so* dared to *arraign* the
 glorious perfections of the Almighty ; and the un-
 intelligible *perverseness*, with which he has ventured

to counteract the well-known laws and commands of his dread Judge? In fine, press'd by all this weight of reason to admit his *anguish* and vexation abundantly merited; and that he did not deserve future comfort from a Being, he had not scrupled, so unnecessarily, so irrationally, so wantonly, to expose to most imminent danger? Will not every day's sight of the salutary tendency of a regular and virtuous education towards the security of life, under every disease, and the loathed one among others, continually bring to remembrance, and aggravate these distracting thoughts; and so render his present condition not only the most miserable, but the prospect of futurity the most dreadful human mind can conceive? If our heart condemn us, God is greater than our heart, and knoweth all things.

§. 38. In truth, scarce is it possible to consider these affecting circumstances attentively, without being led to represent to one's self the disconsolate parent bemoaning his loss in this, or such like sad soliloquy. *Alas! Wretch, that I am, what have I done! Whither shall I go to ease the tortures of my distracted breast! — Why did I leave the paths of nature! Why condemn the God, that plan'd them! — What means the establish'd empire of my reason! What view induc'd me basely to betray it! — Had I no thought! Was I bereav'd of sense! or did an universal lethargy o'erspread my powers! — Was will ungovern'd made to rule man's life! Can wanton pride deserve to meet with favour! — How cou'dst thou, my heart, resign thy influence! How camest thou not to shrink, when danger lay before thee! — Tell it not in Gath; publish it not in Askelon; that one, who bore the name of father; one, form'd by nature for tenderness and love; e'er cou'd suppress this softest plea; or e'er become to his own flesh a foe! — Yes, the Lord gave; but the Lord*

PART II. *has not taken away ! 'Tis wretched I, that have ;*
 Sect. III. *and now see plain the foul, the bloody deed ! — For-*
 §. 39. *give, thou purest shade ! Forgive the wrong, and*
plead thy father's cause ! — Say ; Oh say ! — But
what invades my sight ? What haunts my spirit ! —
The ghastly image of my once lovely babe ! — Oh
horror ! Oh despair ! — What will not man attempt !
What evils does he cause ! — Curs'd be the day, that
robb'd thee of thy life ! And curs'd the hour, that
brought forth this invention ! — A deadly poison has
it proved ! A deadly poison does it prove to my poor
tenter'd soul ! — Oh ! where shall I meet with
what may still my anguish ! — Whilst Heaven frowns
an angry look ; whilst all that is within me, joins
to prove me guilty ; I must not think of ease ! —
My portion is compunction ! A gnawing worm !
Sighs without allay ! Tears for ever flowing ! — I
am weary of my moan ! My heart grows faint ! My
spirits sink ! Thrice happy, might I die !

§. 39. Such being a true state of the case ; such the tormenting uneasiness and self-condemnation, which must and have been observed to attend parents, under the unfortunate circumstance, we have been so largely considering, it shou'd seem, no one, that had a sense of happiness, or a desire of enjoying it, cou'd ever become a friend to inoculation ; when it is so manifest, that it cannot be submitted to, without putting this most invaluable treasure of our lives to the most imminent hazard. And if it be consider'd, that all this energy of woe takes place most certainly, even where the parent is supposed to have done his duty in respect to his child's education ; it is easily understood, with what additional force, his self-judgments must affect him, where it may be proved, he has been negligent in this important task, and so perhaps has occasion'd his

his child's contracting a very *bad*, a *dangerous* habit both of mind and body. PART II.
Sect. III.

§. 40. But there is no need to *swell* the account. §. 40.
It contains already *more* than enough to *stagger* the strongest *reason* ; more than enough to *shake* the soundest *piety*. I shall therefore leave it *there*, without any *further* use of it, than to *introduce* this very *easy* and *natural* inference ; that since from what has been *advanced* and *demonstrated*, under this *last* Section of our defence, *inoculation* appears *beyond all dispute* to *expose* those that submit to it, to many *bodily*, and to very *sore* mental evils ; it cannot but be own'd a *practice* as *pernicious*, as any *human presumption* ever *devis'd*, or the world ever was *infested* with.

CONCLUSION.

§. 1. **H**AVING thus *minutely* reconsider'd every argument advanced in my Sermon, I am now, I think, at *full* liberty to draw towards a *Conclusion*. For as to *what* the Letter-writer says^h concerning the *words* of my text, all *that*, upon *inspecting* my Sermonⁱ, will be found to *differ* from *my* sense, in no *other* circumstance than *this*; that, according to my opponent, his *beloved* practice being a *lawful* endeavour to *render* our lives *long, easy, and useful*; it cannot be consider'd as *criminal* in itself, and so cannot possibly be *condemn'd* by the Apostle: Whilst I on the contrary infer of the same practice, that, as it is an *expedient*, proved by a *multiplicity* of *moral* and *physical* arguments, *directly* and *positively* *evil*; it is therefore a *device*, which no consideration *whatever* can *justify* the *use* of, if St. Paul be admitted to argue *right*. Which representation is *best* founded, is not *now* to be enquired into; nor the *web*, we have been all this while *weaving*, to be *undone*, and renew'd. The matter lies before the *publick*, for their determination; which, if it shall be in *favour* of *my* state of the case, St. Paul will of *course* become *mine*; if *not*, the Apostle is *no longer* concern'd in the debate.

§. 2. Not to detain ourselves therefore with such *useless* altercation ; especially after what the gentleman acknowledges here, and elsewhere^k; ^k p 4, and I beg leave to observe, as much more *material*, ³¹. and more *suitable* by far to my *present* purpose, that I can, with the *strictest* truth, and the utmost *sincerity*, declare, that I have *not* met, in *any* part of the Letter-writer's performance, with so much as one *single* instance, that can be admitted as a *real* doubt ; though with *many*, too many, that are built upon *affected* evasions, *evident* misconstructions, *distorted* reasonings, *fond* assertions, and *false* facts. I may accordingly with the greatest *propriety* say, that what at *first* setting out I proposed to myself to shew, namely, *that my subject was in full possession of all the force, my arguments might seem to have invested it with,* has been actually effected ; and that consequently, for ought the Letter-writer has advanced to the contrary, *inoculation* may still be maintain'd to be, in a *religious* and *moral* view, a *self-destructive*¹, *inhuman*^m, and *impious*ⁿ *machination*; and in ¹ P. I. a *physical* one, an *unreasonable*^o, *unnatural*^p, *unlaw-* Sect. III. *ful*^q, *most hazardous*^r, *ineffectual*^s, *fruitless*^t, *un-* §. 4. *certain*^u, *unnecessary*^w *device* : In a word, a *prac-* ^m P. I. *tice* which nature recoils at ; which reason opposes ; Sect. II. and which religion condemns*. §. 4, 5. ⁿ P. I. Sect. I. §. 29.

^o P. I. Sect. III. §. 5, 7. ^p P. I. Sect. I. §. 5. ^q P. I. Sect. I. §. 8. and Sect. III. §. 11. ^r P. I. Sect. III. §. 4. P. II. Sect. I. §. 6, and Sect. III. §. 13, 19. ^s P. I. Sect. I. §. 21. ^t P. II. Sect. II. through the whole. ^u P. II. Sect. II. §. 24. and Sect. III. §. 7. ^w P. I. Sect. I. §. 10. P. II, Sect. II. §. 8, 9. and Sect. III. §. 4.

§. 3.

* If Dr. Kirkpatrick shou'd chance to read what I have *dared* to say here, it is very *likely* he will *again* aver, as he has done in his preface (p. 17.) that *no principle, no zeal can warrant such a gross misrepresentation of facts ; such plain falsehoods.* But the
Docter

§. 3. Had the Letter-writer given us *any* evidences of the *candour* and *impartiality* of his dispositions,

Doctor will excuse me, if I do not *tamely* submit to his *censorial* importance (p. 16) without his favouring me with *some* formal proofs of the *futility* and *impertinence* (p. 11.) of the arguments on which my *conclusions* are founded. The Doctor will permit me till then to look upon what I have advanced as *truth* and reality, evidencing *beyond* contradiction the extreme *futility* and absolute *impertinence* of *inoculation*, and of every *plea* urged in *favour* of it. *De te narratur fabula*. I must add, that the Doctor will now be *able* to judge, what *sentenced* me to *publish* my *Sermon*; and whether I had *indeed* seriously *reflected*, *where* I *was* to *deliver* it; (p. 18.) at the same time, that I am apt to *believe*, the Doctor will begin to *discover* some little *merit* (p. 16.) in the performance; or at least some *reasonings*, not quite so *tender* (p. 18.) as he has been *pleas'd* to represent them. In the mean while, as we are upon *parting* with the Doctor, tho' I hope *not* for good, it may *not* be amiss to *remind* my reader of what we have *got* by our *little* acquaintance with the Doctor; which is *nothing* less than a plain *confession*, that the *natural* infection may be guarded *against* in several ways. (P. I. Sect. III. §. 5.) That *accidental* circumstances *often* render it *mortal*. (P. II. Sect. II. §. 34.) — That *inoculation* is directly *contrary* to the nature of all *physical* means (P. I. Sect. I. §. 6, not.) — That it is not *free* from any one *symptom* or *consequence* incident to the *natural* disease (P. I. Sect. I. §. 25.) — That tho' a *foundation* for *success* must be laid in *preparation*, (P. II. Sect. II. §. 8.) yet *neither* preparation *nor* inoculation can *alter* any thing in the *essence* or *symptoms* of the disease (P. I. Sect. I. §. 25, and P. II. Sect. I. §. 3.) — That as it is *impossible* to know the *quantity* or *quality* of the *innate* fuel, those *symptoms* must *vary*, and death itself *necessarily* appear *often*, even *where* there were the *greatest* reasons to expect the *contrary* (P. II. Sect. I. §. 3.) — That with *these* pernicious effects of the disease itself, *other* constitutional or incidental *disorders* of the patient may be expected to *cooperate* (P. II. Sect. I. §. 3.) — That notwithstanding *many* facts have been and are *conceal'd* by those in the practice (P. I. Sect. I. §. 24.) yet the *above* circumstances are all *confirm'd* by *experience*; and this further particularity, that there are *peculiar* dangers attending the experiment; those, namely, from a *præinfection* (P. II. Sect. I. §. 5.) an *inefficacious* operation (P. II. Sect. III. §. 11.) a *languid* eruption (P. II. Sect. III. §. 14.) a *reinfection*, as well when the operation is *successful*, as when *not* (P. II. Sect. II. §. 24. and P. II. Sect. III. §. 11.)

tions, we might *then* have hoped, that the *pains* taken in *this* Vindication, to set things in their *true* light, and to support them with the *closest* and *fairest* reasonings, might have some *effect* upon him, and help to *furnish* him with more *correct*, and *better* grounded notions of this *whole* matter, than he has yet shewn himself possessed of; though, to speak after his own *avow'd* politeness, *it was more than he had reason to expect* ^x. ^x Letter, But, as he has, on the *contrary*, approved himself ^{P. 12.} *impatient* of controul, and too *easily* yielding to the *inflaming* heat of his temper; so as on *every* occasion to become, like the *chaff* before the wind, the mere *sport* of his passions; it is *greatly* to be feared, that he will continue to look upon his *performance*, as a *finish'd* beauty still; notwithstanding its *dress* has, upon *inspection*, been found, like *that* of Terence's virgin, in many parts *distain'd* and *squalid*, in all *connected* much as *tatter'd* rags.—

Virgo pulchra, & quo magis diceres,
Nihil aderat adjumenti ad pulchritudinem;
Capillus passus, nudus pes, ipsa horrida,
— Vestitus turpis ^y;

^y Phorm.
I. 2. 58.

Nor is it *less* to be apprehended, that the *scrutiny* and *correction* his remarks have been *subjected* to,
B b far

§. 11.) *obstinate* and *troublesome* impostumations (P. II. Sect. III. §. 17.) and *exulcerations* of the *bones*, through means of the *incisions* (P. I. Sect. I. § 23.) — Consequently, if any one, after the knowledge and full conviction of such *allowances* by our adversaries, can still have a stomach to *swallow* down the *absurd* doctrine of *inoculation*, and either to *propagate* or *submit* to it, all I can say, is, that he must labour under a *canine* appetite, *incurable* but by some *extraordinary* interposition in his favour, which I *sincerely* and *heartily* wish him.

far from producing a *milder* and less *impetuous* spirit, will *help* to render it more *ungovernable* and *abusive*.

Haudquaquam dictis violentia Turni

^z Virgil, *Flectitur: exsuperat magis, ægrefcitque medendo* ^z.
Æn. XII.

45.

However, it cannot well be deem'd *unkind* in me, before I finish ; to recommend to my opponent's *consideration* the following sentiments of two very great men, famed for their thorough *knowledge* of mankind, and the excellent *rules* of life, they have given us. *Humour*, says the celebrated Mr. *Addison*, in one of his *Spectators*^a (the whole of which is well worth the gentleman's perusal) *Humour* shou'd always lie under the check of reason. — *False humour* is always laughing, whilst every body about him looks serious. — *A sinner*, says the truly noble Earl of Shaftsbury^b; *A sinner* against good breeding, and the laws of decency, will no more be esteem'd a good author, than will a sinner against grammar, good argument, or good sense. And if moderation and temper are not of the party with a writer, let his cause be ever so good, he will not be able to recommend it with advantage to the world. — To censure merely what another person writes ; to twitch, snap, snub up, or banter ; to torture sentences and phrases, turn a few expressions into ridicule, or write what is now a days call'd an answer ; is not sufficient to constitute, what is properly esteem'd a writer, or author in due form^c. — He, who has the better of the argument, will be easy and well-humour'd: But he, who is unable to support his cause by reason, will naturally

^a N. 35.

^b Charact.
vol. I. p.
166. edit.
1728.

^c vol. III.
P. 271.

*rally lose his temper, and grow violent^d. I only add,^d vol. III;
 that as I am charg'd with that honest declaration of P. 108.
 Plutarch's^e, that he had rather men shou'd say of him,^e de Super-
 that there never was such a one, as Plutarch, than^{stit. p.}
 that they shou'd say, there was a Plutarch (Ευχερὴς^{169. edit.} Francfr.
 πρὸς ὀργήν, ἐπὶ τοῖς τυχεσι ἱμωρητικὸς, μικρόλυπος,) a 1620.
 peevish, easily provokable, and revengeful man; so I
 fully agree in what the noble Earl, so often ap-
 peal'd to, advances as a certain maxim, that there^f Charact.
 are enmities, which it will be ever esteem'd a real ho- vol. III.
 nour to have merited^f. P. 335.*

F I N I S.

* * *Lately Published,*

Written by the same Author.

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